AN

ANSWER

To a late BOOK, Intituled,

A Discourse Concerning the Inventions of Men in the Worship of GOD.

By *William* Lord Bishop of *Derry*.

WHEREIN

The Author's Arguments against the Manner of Publick Worship, performed by Protestant Dissenters, are Examined, and by plain Scripture and Reason, Confuted; his Mistakes as to matters of Fact, Detected: And some Important Truths concerning the Spirit of Prayer, and External Adoration, &c. Vindicated.

By *ROBERT CRAGHEAD* Minister of the Gospel.

Job 17. 9. *The righteous also shall hold on his way, and he that hath clean hands shall be stronger, and stronger.*

Jer. 15. 19. *Let them return unto thee, but return not thou unto them.*

Jer. 30. 9. *I will give them one heart, and one way.*

Edinburgh, Printed by the Heirs of *Andrew Anderson*, Printer to Their most Excellent Majesties, *Anno Dom.* 1694.

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TO
the Right VVorſhipful
the *MAJOR*,
the *ALDERMEN*,
and *BURGESSES*,
of the City of *LONDONDERRY*,
and of the Presbyterian perſwaſion.

THeſe Animadverſions on the Biſhop's Book, are Dedicated to your Service, the Author and his Labours being yours by Right; Tho' this piece of Service be extorted, having no apprehenſion of appearing in this manner, had it not been the vindication of Truth, the undeceiving of ſtrangers, and your uneaſineſs to find our manner of Worſhip expoſed, vilified, and repreſented to the World as pure humane Invention, and therefore nothing but Will-worſhip; and yet worſe, being made as black as Heathens, denying due Adoration to God, and caſting his Word out of our Aſſemblies: a rare notion that all the polite Maſters of moſt exuberant Invention, had never the brow to brand our perſwaſion with, before this Author appeared, who will be ſingular.

And ſince we are now ſet out to the world as worſe than the moſt degenerated and barbarous people that ever called themſelves Chriſtians, and thereby a Clothing of wild Beaſts forced on us, as on many primitive Chriſtians to inrage their Devourers; its preſumed none can offend, if by a juſt Vindication we ſtrip our ſelves of this covering, that the World may ſee we are no Savages.

Wherever this may appear super-erogative, as not standing on even ground with the Bishop; yet Truth being on our side, and he the first Aggressor, there's no fear but the God of Truth will throughly plead his own Cause: Therefore lest by the Author's bare naming of many Scriptures, whether pertinent to this purpose or not, any should be seduced, or vainly think his Book cannot be answered by any of us, who are arraigned and provocked, or that we are haters of Light, and unwilling our deeds should be made manifest, whether wrought in God or not; or that we are ashamed of our manner of Worship, or that we have not the confidence to convince gainsayers, and so suffer Truth to be betrayed by unreasonable silence, and lest that strangers, or our succeeding Posterity should be impressed with Calumnies for Truths; tho' I be the very weakest of my Brethren, yet being in some special manner concerned in this place, and a Book sent me by the Author, am willing to try the strength of his Arguments, trusting that God will appear to make the issue and result of this Debate conducive to the further strengthning and establishment of many fearers of God, who delire to live and die in the Old Good Paths, and therein to find rest to their Souls.

Yet I do freely declare to you my Worthy and Beloved Friends, that the constraint of putting such a Book into your hands, on so mean a subject, ministreth to me some melancholy reflections; for if ever any of my poor Labours had been worth your notice, after I had finished my course, it would been more comfortable to me, if the subject had engaged a Discourse, of things more profitable & spiritual than meer *Prelatic forms*: knowing the people of *Isandonderry*, being as a Firebrand pluckt out of the fire, stand in need of more suitable entertainment, how to make due returns of gratitude for so signal deliverance, than to be treated with a Dispute of Forms, so remote from the power of Godliness, and the present due sense of Works of Wonder, done for this people, which we are apt sinfully to forget, tho peremptorly required to take heed, *lest we forget the things which our eyes have seen, lest they depart from our heart, all the days of our life, but to teach them to our sons, and sons sons.*

God

God hath much to require of *Derry*, more than other places in point of Gratitude; *Augustin. epist. ad Marcell.* speaking of gratitude, piously saith, *what better thing can we bear in our mouth? express with our lips? record with our Pen? bear more joyfully? consider with greater pleasure? or what better fruit can we bear than gratitude?*

It cannot therefore be unseasonable, to put you in mind of these things, tho' ye know them; or to improve this occasion for the help of others hereafter, to retain a due impression and regard to the great Works of God, there being no people in these Kingdoms, whoever had more special and immediat appearing of Soveraign Dominion, Wisdom, and Mercy, than *this City*, if it be considered That after vast numbers of people were frighted into it as a place of refuge, not knowing of one another, nor what they should do when within these Walls, having no Ruler but God alone, as of different perswasions, so of different sentiments, many consulting a Surrender on Terms as most rational, some few resolved against it (of which I was an Eye Witness) many secret enemies within, corresponding with those without; a potent Army under good Conduct, clos about the City; Streets, Lanes and Walls, often as in fire, with multitude of Bombs, and many killed in Houses; provisions failing, and Soldiers almost starved, yet sallying out, waxed valiant in Fight; when their Enemies strong and full, found not their hands, but fainted in the day of battel; when not only mens bodies were faint and sick with Famine, but hope of relief being deferred, made their hearts sick also; yet when weakest, were animated to that heroick resolve, to put a period to their own miseries, and perpetuat their loyalty by fighting to death, when they could stay no longer within these Walls, rather than yield: I know of one fainting man, who said, *within these three days we must either surrender or be dead with by famine, but was smartly taken up by others, replying, he was not worthy to live who spoke it, and while there was Dog or Cat in Derry, yet remaining, there should be no surrender; and further told him, you shall eat that Hat on your Head ere we yield.* At this time the City was all over Deaths and Corps, and rare to see a Mourner for the nearest Relation, when buried, many fainting

ing on the Streets for want of the Fruits of the Earth; the City then appearing for no other use but to be a common Sepulchre to them all: nothing remain'd, but hope against hope, only by the good Providence of God, there were many Godly praying persons in the place, both Citizens and Strangers, who were acquainted with calling on God, long before they came into this distress, these prayed without ceasing; and the hearer of Prayer, did graciously so far condescend unto some of them, that during the whole Siege, and in greatest extremities, were comforted by the hope of deliverance in Gods due time, and some of them being Ministers, of what perswasion, I shall not so much as name, that all may joyn together in due praises, *not unto us, O Lord, not unto us, but unto thy Name give glory, for thy mercy and for thy truths sake:* for when humane strength was gone, then did the God of mercy appear, and his own Arm brought Salvation, sending food to the fainting remnant, thorow the Fire of their Enemies on every side, they gnashing their Teeth and melting away: and thus by Divine Power and Mercy, the place of Deaths, was made a beginning of Reviving, and Life to the whole Nation.

Who, at this day out of their graves have it to say, they came out of their graves as the remnant of *Derry*; when this people were as if their bones had been scattered at the graves mouth; who could have answered that question but God? can *these dry bones live?* who but he alone could put flesh, sinews and skin upon them, and breath Life into the dead, making them to stand up as an Army so terrible, that their besiegers were frighted from their Walls, hasting far away, when nothing pursued them but the Terrour of God?

Shall he remember us in our low estate, and we forget him? shall he to whom it's a humbling of himself to behold the things that are in Heaven and earth, look down and send from above, drawing us out of these depths, and we not so much as look up to the hand doing it?

Hath God appointed Salvation for Walls and Bulwarks, when there was no strength to defend our walls of Stone and Clay? shall

it

it be ſaid of this City thou haſt forgotten the God of thy Salvation, and haſt not been mindful of the Rock of thy ſtrength?

Hath God fruſtrated and rejected the confident expectations of our enemies? hath he given them wine of aſtoniſhment to drink, and taken the cup of trembling out of our hand? hath he amuzed and confounded them with his works of wonder for *Derry's* ſake? inſomuch that ſome of the beſiegers being ſurprized that the gates were not opened unto them, and afterward finding that the flower of their Army fell before theſe walls: ſaid, *God doth fight for* Derry, but blaſphemouſly added, *God was not juſt in ſo doing*, this I can inſtruct by ſome of deſerved reputation, to whom it was ſpoken, and yet alive.

Oh! that men would Praiſe the Lord for his Goodneſs, and for his Wonderfull Works; and not be as theſe who Sung his Praiſe, but ſoon forgot his Works: For Preventing of this Forgeting, *Chryſoſt. on Math. Homil.* 25. Saith, *that great Mercies and Deliverances ſhould not only be Carefully committed to the Memory, but actual Praiſes Rendered to God for them every day*; and the ſame Author *on Tit. Hom.* 1. *If* Saith he, *we receive a Benefit from a Friend, or if we but know he hath ſpoken a Seaſonable Word for us, with what Warmth of Love do we Remember him.* How much greater love ſhould we have to God, who hath delivered us from the greateſt dangers.

It is great Mercy to be helped of God to underſtand the Depth of our Mercies, for ſome are Preſerved who were not ready to Die, & if by the Furnace we have been in, our Droſs be not Purged away, and we become not a Refined People meet for the Maſter's Uſe, we have reaſon yet to fear a Furnace more hot, where God in his Juſtice may Melt and leave us. Let us therefore fear him and his Goodneſs, let us Live to him, who made us Live in the Jaws of Death; let us take Pleaſure to ſpeak of his Mighty Acts, and teſtifie our Gratitude by an Holy, Juſt and Exemplary Converſation, provocking one another unto Love and good Works, walking by the ſame Rule, minding the ſame Thing, as men of one heart and one way.

Our Gracious God hath not only Delivered, but put ſeverals of you

by the Grace of God, you have happily begun, so go on in the strength of the Lord God, by your Authority and Example, to promove the Power of Godliness, and the publick Good of the City, administring Justice to all of all Perswasions impartially (which I know to be your Principle) and to maintain by all Laudable Means, Peace, Love and Concord in the Place; that so all the Inhabitants may find you a Blessing from God, and that the whole City now raised from it's Ruines and Desolations, may Flourish in all Godliness, Righteousness and Felicity; is the Prayer of

Much Honoured,

Your Servant in the Gospel,

ROB. CRAGHEAD.

London-derry.
April 18 1694.

The

The BOOK now under Consideration,

Is Intituled,

A DISCOURSE

Concerning the Inventions of Men in the Worship of GOD;

But after Perusal appeareth,

A Discourse for the Inventions of Men in the Worship of GOD.

THE whole Scope being a Tenacious Defence of such Inventions and Commandments of Men in the Worship of God, as he hath no where prescribed in his Word, nor are warrantable by the general Rules of Scripture, and such Acts of Worship maintained, as are forbidden by the Word of God; and these only accused as guilty, whose conscientious abstaining from such Inventions, hath occasioned their sufferings for many years.

By this Araignment, the Author hath cast himself into some Labyrinths, out of which the Egress, may not be so easie as the Ingress, nor so pleasing to his Friends, as if he had imployed his Pen some other way, since by his Discourse, Dissenters are necessarily engaged, to discover the firm Foundation of their Principles, and practice in the Worship of God: and the infirmness of all the Author's Arguments laid against them: Whereby some by a more explicite knowledge, may be fully fixed and determined, to the Communion whereof they are now Members.

INTRODUCTION.

THE Author beginneth his work with a Scripture so awful, and appoſite, that it would have been a ſingular help to his memory, if the ſame had been written on top of every Page, before his Book had been filled up, the words are;

Mark 7. 7. *In vain do they worſhip me, Teaching for Doctrines the Commandments of men, this obligeth every man who hath a concern for his Soul, to examine the Worſhip he offers to God, whether it be ſuch as God hath inſtituted*, &c.

Anſ. All this is good and neceſſary, wanting nothing but due obſervation, for all of us ſhould teſtifie the veneration we owe to ſo important warning from the Mouth of *Chriſt*. Let us come then to a fair Tryal, who are moſt guilty of teaching for Doctrines the Commandments of men, and what he offereth according to reaſon ſhall be admitted, whether it breath a Spirit of meekneſs or not, which is rather deſirable than diſcernable in his Book.

The Author cometh more cloſe to his Work, *Page* 3, and there placeth two ſound Poſitions, firſt in theſe words,

That it belongeth only to God to give Rules how he will be worſhipped. The 2d, *That the Holy Scriptures contain the Revelations of God's will concerning his Worſhip.*

Anſ. I can deſire no more of the Author, but that the Superſtructure be fitted to theſe Foundations, they are ſo ſure, that God willing I ſhall ſtand by them, to the end of this Diſcourſe: But if he who aſſerteth them be found going off, or building Hay or Stuble upon them, let him not take it ill if I help his memory as occaſion offereth.

3*ly*. His Inference from theſe two, *viz. That from theſe two we may reaſonably infer, that it concerns us to keep as cloſe as we can,*

to

to those directions which God hath afforded us in his word, without adding to, omiting, or altering any thing he hath there laid down: for since God hath vouchafed us a certain direction for his worship in the holy Scriptures; It's to be supposed, that all wayes of worship are displeasing to him, that are not either expresly contained, or warranted by Examples of holy men mentioned therein.

Anſ. This also is found; provided alwayes that what is said of the examples of *holy-men* be duely cautioned, for all the examples of holy-men mentioned in Scripture are not obligatory.

Some of them being bad even in the matters of God; as *Peter's* dissembling for fear of the *Jews*, here was a hurteful example of an holy man, for *Barnabas* was carried away with this dissimulation. Some of them affected Preheminency, disputing who should be greateſt: these are no warrands for us to do the like; seeing we are to follow them, but as they were followers of *Christ*: again, some of their practices were by extraordinary gifts, wherein they are above our Imitation: Some of them were by special direction *hic & nunc*, for avoiding offence, as *Paul's* circumcising *Timothy*, such was his purifying of himself in the Temple, according to the Ceremonial law: these practices were not patterns for other holy-men, tho' contemporary with themselves, nor do the practices of any men oblidge others, without either some antecedent or concomitant evidence, that it's the revealed will of God, such practices should be followed; otherways men should be Idols to us, making them Fathers of our Religion, in which respect we are to call no man Father.

Page 3d. The Author distinguisheth worship into either inward or outward.

Anſ. The subject in hand requireth more distinctions of worship; as into civil and Religious; for many worshiped *Christ* on earth, with civil worship, only as a great Prophet and fame in the world, intending no Divine Adoration: next Ceremonial worship should have also been distinguished from Evangelical; for by Levitical

worship, Sacrifices, the observation of feasts, divers washings were required, which by the coming of *Christ* are abrogated, these being carnal Ordinances, and some better things provided for us: our Saviour principally requiring such worship, as is in Spirit and Truth, not excluding external Adoration as it's required.

Page 4. We have a Description of inward and outward Worship; *The inward Worship of God, consists in the inward Homage and Subjection of our minds to him; the outward consisteth of such acts and duties, as serve to express this inward subjection of our Souls, or that promote, increase, or contribute towards it.*

Anſ. I pass the Description of the inward, but the Description of the outward Worship is unsound, and of dangerous consequence, and had been easily helped, if the Author had said it consisteth of such Acts and Duties, as God hath appointed for his Worship; but according to his Assertion there is an open Gap, made for all the Humane Inventions that the fertile imagination of man can devise, providing he but think they will serve to promote, or contribute to inward Homage, thus the *Papists* have brought in most of all their Idolatry, and superstitions; and others may do the like, if they but apprehend what they do, may promote inward Worship. Here my Author goeth off his Foundation, that the Scriptures contain the Revelations of God's Will, how He will be Worshipped; and if I were of the Author's Judgment, declared by this Description, I would never have put Pen to Paper against the Inventions of Men in the Worship of God; for it's vain to open a wide Door for them, and then forbid men to come in.

Page 4. *We must remember that it's in these outward Acts, that we are more immediatly concerned as publick Worshippers.*

Anſ. I do not take the Authors meaning to be so bad as his words, in what is here asserted, supposing the sense of his Words to be, that men *disputing of Worship*, they are more immediatly concerned in outward Worship than inward; for certainly as *being Worship* we are most concerned in the inward Adoration of the

the Soul; as Christ hath taught, that the Father seeketh such to worship, *as worship him in Spirit and Truth.*

The last thing in the Introduction is the Distribution of Worship into its parts.

Praises, Prayers, Hearing, Bodily Worship, and Celebration of the Holy Sacrament of the Body and Blood of CHRIST.

Ans. This Enumeration is not sufficient; for why, the Sacrament of Baptism is omitted, no reason is given, but the Author intending to Treat on no other Heads, but such as he hath named, I shall pass it, though other substantial parts of Worship are also left out.

CHAP.

CHAP. I.

Of Praises.

Page 6. The Author doth forthwith fall upon the offering up of Praises to God by the use of Psalms, and for its Authority quoteth 2 *Chron.* 29. 30. *Hezekiah the King, and the Princes, commanded the Levites to sing praises to the Lord, with the words of* David *and* Asaph, *and they sang with gladness*; *and* Ephes. 5. 19. *and* Col. 3. 16.

Ans. To all this we agree, knowing it our duty to praise God by singing the Psalms of *David*.

But Page 7. *Though the Scriptures recommend to us singing of Psalms, yet in some cases they allow us to say them:*

Ans. 1. Who doubteth but we may Read or Say Psalms, either in publick or privat: But, 2*ly*, This *saying Psalms*, is not to turn out *singing* of Psalms, which is the ordinance of God: I often read of *singing*, but no where in Scripture of *saying* Psalms: what induceth the Author to make so great a trouble to himself and his Reader, I understand not; only I know Papists have a way of Singing, and muttering Psalms, and Songs in their Worship.

But I find our Author resolved to prosecute this *Saying* instead of *Singing*; for,

Page 8. *'Tis certain the Word of God recommends to us Psalms and Hymns in prose, &c. and as to the Hebrew Psalms it's evident they are Poetical, but the Poetry of them consists rather in the stile, and manner of expression, than in any certain measures or Verses.* And afterward, *we cannot find that the Church in our Saviour, or the Apostles time, did sing any thing in Verse, but we are sure they sung Hymns in Prose:*

Proſe So that we have no certain Scriptural Warrand for the uſe of Verſe or Metre.

Anſ. The Author hath raiſed a Duſt, which himſelf cannot blow away again, and all for *ſaying* in place of *ſinging*, in a moſt unnatural, harſh, ruſtick manner; whereas we are all provided with a more decent, melodious manner of ſinging the Praiſes of God.

But he ſaith, *God hath recommended to us Pſalms and Hymns in Proſe.*

Anſ. God recommendeth to us the ſinging the Pſalms of *David*, which at God's direction were in Metre, and therefore ſhould be Tranſlated into Metre; that they ſhould be fit for ſinging in our Language, as they were ſung by the people of God in the Hebrew, that being their Language.

The Author confeſſeth *the Hebrew Pſalms were Poetical, but not Verſes or Metre.*

Anſ. This is a contradiction, and asmuch as if he had ſaid, they were Poetry and not Poetry; for Poetry is an Art of making Verſes, by its Definition: Therefore to ſay that Poetry is in the loftineſs of the ſtile, and manner of expreſſion, is without colour; if Poetry want its numbers, pauſes, and meaſures; which are called its feet, it falleth, and is no more Poetry, therefore the Hebrew Word properly ſignifieth a Pſalm, מזמור *Cantus poetica arte concinnatus ab amputare præcidere*, wherein pains is taken to have it fitted for Melody, by cutting off what will not ſerve the due meaſures of Verſe. 2. The frequent directing the Pſalms to the chief Muſicians, for publick Worſhip, is an undenyable Evidence that the Hebrew Pſalms were ſung Muſically; The Melody of their ſinging was ſo pleaſant, that ſtrangers required to hear their Songs, not for the Matter, but for the Muſick, and were it neceſſary, many Teſtimonies might be adduced for confirmation of this, that the Hebrews did ſing their Pſalms in Metre, *Gomarus in præfat. ad lyram Davidis*, Quoteth *Hieron: in præfat ad librum Job: & Philo Jud:* and many others for it.

But

But the Author cannot find *in the Primitive times they sung in Verse.*

Ans. Because they did sing Psalms, therefore they sang Verses, the Hebrew Psalms being formed by the direction of God in Verses to their hand.

But saith he, *we are sure they sang in Prose.*

Ans. But his saying so cannot make his reader sure, one argument would do better than if he should say twenty times *he is sure*, yet upon his own invisible assurance, he affirmeth that we have no certain Scriptural warrant for the use of Verse.

Ans. Our Scripture warrant for singing Metre is plain, because first the Psalmes of *David* in Hebrew are Metre. 2*ly*, We are commanded to sing these Psalms. 3*ly*. Finding them in Metre they must be translated into Metre, that we may sing them with understanding in our own language, and melodiously as the nature of that Duty requires.

Page 9. He formeth an objection, that I think neither worth his forming, nor my answering, *viz. That some may fancy Verse was not in use in these countries, and therefore they sang in Prose*; to this he answereth, *that Poetry was then at the highest perfection.*

Ans. The Author begs the question, as if it were granted they sang all in Prose, which we deny; but 2*ly*. If Poesie and Musick was so much in fashion they had been the more to blame, if they rejected a decent, and practised an indecent, and unnatural way of singing; And the next is no better, *viz.*

If the Holy Ghost had thought Verse necessary, he would have inspired some holy men to translate the Psalms into Verse.

Ans. There is no need of extraordinary inspiration when the light of Nature, and it's improvement by industry, can reach the end; therefore this argument is not Cogent; and his next objection is worse, *viz.*

That the Prophets of the heathen wrote their Prophesies in Verse to their gods: We know not but this may be a reason, why the Holy Ghost

thought

thought fit that such as were inspired by him should decline that way.

Ans. He saith *we know not*, and *may be*, but are these arguments? to what purpose should any man answer *may be?* Yet 2*ly.* his *may be* is too far, especially considering that God had already directed the Psalms of *David* to be Musical, and next, because this is an unwarrantable encroachment upon the reasons and thoughts of the Majesty of God.

The Author cometh next to responses in the Praises of God *Page* 10*th. As the Scriptures prescribe, as the use of Psalms in the Praises of God, so they encourage us to offer these Praises by way of responses or answering, for this we have the best example can be desired, even the blessed Angels and glorified Saints, so* Isa. 6. 3. *And one cried to another, Holy, Holy, Holy, is the Lord of Hosts.*

Ans. The Author mounteth too high in seeking a Seraphick pattern, for though they *be glorious* Spirits, yet the argument after examination will be found but *a glorious flourish*; and for this particular Scripture quoted, I shall make it appear there are no responses in it; first in the Original *he to him* though the translation wordeth it *another*; yet there is no more in the Text but זה אל זה *hic ad illum.* one crieth, but no other answereth, therefore there is no response, 2*ly.* Responses amongst men require some difference in the matter; but all that is cried is *one thing* in the Text, no variation of a word. 3*ly.* Responses require speaking Successively, one after another, but there is no such thing in this Text, this then prejudgeth the reader, to name a Text for probation of that which nothing in it can prove, and so impose on inconsiderat People, as if all were made good by Scripture. 4*ly.* Tho' there were alternal Praises by Seraphims, yet Seraphick Praises are no pattern to us, for Stated worship on earth, as God willing, shall further appear in answering to the Next.

Page 10*th. And the Church triumphant through the whole relation is (I think) constantly represented, praising God after this manner so* Rev. 7. 9. *the multitude that represent the people, cried with a*

loud voice, Verse 10th. *Salvation to our God which sitteth upon the Throne, and to the Lamb: And then the Angels and elders, who represent the Clergy perform their part*, Verse 12th. *saying*, Amen: *blessing and Glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God. They are represented the same way, answering one another*, Chap. 19. 1. *I heard a great voice of much people in Heaven, saying, Alleluia, this they repeat*, Verse 3. *&c.* The reader may perule the place it self.

Ans. 1. The Author supposeth without any Proof, that these Scriptures speak of the Church *Triumphant*; but judicious commentators, and many of them judge, that both these Scriptures relate to the *Militant Church*; in the *7th Chap.* They are Praising for the begun deliverance from *Antichrist*: Tho' the expressions of their praises be in Heavenly terms, such as the Prophet *Isaiah* frequently useth of the Gospel Church, as *Isa.* 35. 10, 25, 8, 51. 11, *&c.* Because these praises shall be perfectly accomplished in Heaven; and it's observable, that in the two last *Verses* of that *7th. Chap.* There are six future tenses that these things *shall be*, whereupon the *English* Annot. commenting on the *17th vers.* of that *Chap.* (*he shall feed them*) expound them thus, he shall *provide for their Souls, until he bring them to full Happiness*, so the *Dutch* Annot. give the same sense, so *Marlorat* quoting many Protestant Divines, so *Mede*, and *Durhame*.

As for *Rev.* 19. That the state of the Militant Church is understood there, the Text it self maketh it undenyable; for after the overthrow of the seat of the beast, other enemies are found gathering together with the beast, and making up Armies to fight against the Church, as is clear from *verse 19th* of that *Chap.* Therefore this cannot be the Church Triumphant: the Author hath an easie custom of quoting many Texts without explication, or pondering, whether such Texts be real proofs of what he asserteth, or not.

2*ly*. There being such grounds to judge that these two Chapters quoted by the Author, speak of the Church Militant, then let it be

be considered, when or where could that multitude meet together of all Nations, whom no man could number for stated Worship, is this imaginable? Next, seing they could not meet for stated Worship, then there can be no Pattern drawn by it for our Worship. and

3*ly*, Not being stated joynt Worship, it's impossible there could be Responses by Nations at so vast a distance.

If the Author will have it so, that the Triumphant Church is meant in these places, though Armies be found gathering against Christ and his Church, though it were so (which cannot be granted) yet the Heavenly Host of Angels and glorified Spirits, whatever be their manner of Worship and Adoration, it can be no Pattern to us; because

First, There is *no Temple there*, *Rev.* 21. 22. I saw no Temple there, that is, such a Temple as is on Earth; though there be another kind of Temple there, called God's Temple, that glorious Habitation above, but no Temple for such Worship as we must have, and there being no Temple, therefore *no pattern* for us.

2*ly*, It hath pleased God to give us a compleat Pattern for his Worship already, so that we need not say, *Who shall go up to Heaven for it.*

3*ly*, The Scriptures contain the Revelations of God's Will concerning his Worship; but the Scriptures do no where reveal this, that the Worship of Angels is to be imitated by us; Do you know how to place your selves about the Throne? Have you Crowns to cast down before the Divine Majesty? Have you Palms in your hands and white Robes? Men have need of sobriety in drawing Arguments from Symbolical, or Enigmatick Theology.

4*ly*, The Laws for their Worship is not only unknown to us, but they are not Laws to us; and therefore it's but presumption to make them Laws to our selves.

5*ly*, Where Responses are used amongst men, the answerers are restricted and limited to such a Form of Words, and must wait for

one another, their Clergy must begin; Who can imagine that the multitude doth lead Angels, Clergy and all? as here the Author maketh up the Choir; yea, *Christ* himself one of the number, as the Author placeth him, *Verse.* 5. of *Chap.* 7. For it's Christ that speaketh out of the Throne; and this of it self doth make the urging of *Responses* from these *Scriptures* the more dangerous.

6*ly*, All then that could be made of these *Scriptures* is, That blessed Harmony amongst all the glorious Inhabitants, in Praising God, each directing Praise to the same Divine Majesty, one part not depending upon what another shall speak, as is the manner of Responses amongst Men.

7*ly*, Neither our Saviour, nor his Apostles, did ever institute nor practise any such manner of Worship by Responses, though the Apostle *Paul* was caught up to the Third Heavens, yet he bringeth us no News out of Heaven, for this new manner of Worship; if he saw it, yet it was not expedient or lawful to acquaint us with it. I grant it's storied of one *Ignatius*, a Popish Bishop (not the good old *Ignatius*) that in a Dream he saw the Angels Worshipping by Responses, and this being published, the Novelty pleased the vain humours of many; and so Responses came in fashion.

Object. But this manner of Worship is recorded, and are not all Scriptures for our instruction?

Ans. All Scriptures are for our *instruction* I grant, but for our *imitation* I deny; many things are written, whereby we should be instructed, that we cannot, and should not imitat: Some Angels pour out Vials on the Earth, some on the Fountains, and Rivers; But is this an Example for you to perform the like? Others cast down their Crowns before the Throne, but sure you cannot imitat this, you will not cast down your Crowns till you get them: 'Tis far wiser work to be labouring for a firm Hope, that they shall at length be put on our Heads.

Page 11. *I make no question but this is taken by allusion from the manner of the Churches praising God on Earth.* *Ans.*

Anſ. 1. But his Reader may ſtill queſtion it, for all the Author ſayeth, *ſaying* and *proving* differ much. 2. Conſider this is again begging the Queſtion, as if it were evinced already, that Worſhip by Reſponſes, is the inſtituted manner of Worſhip on Earth, which we ſtill deny, ſeeing no Probation. 3*ly*, Can it be warrantably aſſerted, that Angels muſt be beholden to us for Inſtruction, how to Adore God in Heaven? 4*ly*, The Author thus runneth himſelf into a vitious circular Argumentation; the Angels learn of us, and we learn of them, and ſo round.

Ibid: *And there is nothing in it, but what is agreeable to the Command of Teaching, and Admoniſhing one another in Pſalms and Hymns and Spiritual Songs, which ſuppoſes every one to have a ſhare in them, either by turns, or bearing a part.*

Anſ. 1. The place quotted is *Coll.* 3. 16. I queſtion not but the Author knows the Original Words of that Text, where it's found the words *one another* is *your ſelves*, and ſo it's Tranſlated, *Epheſ.* 5. 19. Speaking to *your ſelves*, taking Inſtruction to your ſelves by Pſalms: What can this make for Reſponſes. 'Tis ſaid in the ſame Scripture, *Let the word of Chriſt dwell richly in you*, and *ſinging with grace in your hearts*: But who is the anſwerer? 2*ly*. *That therefore it's done by turns, or bearing a part*, is ſaid, but no appearance of proof. 3*ly*, The Author ſuppoſeth this *ſinging to be publick*, but grant it were, yet he who ſingeth is to receive inſtruction to his own Soul by the Pſalm he ſingeth, and beareth his part when he ſingeth joyntly with others; and by this good example teach one another; but the Author goeth on.

It was common for one to ſing, and the reſt to hearken for their inſtruction.

Anſ. 1. That but *one* ſang in publick Worſhip, cannot be inſtructed, but the contrary, that they ſung joynt Praiſes to God, otherways it had been no publick Worſhip. 2. If but one ſung, and the reſt hearkned, where then was the Reſponſe? with what colour can this be made an Argument? but his next Argument will be ſtronger if he can; therefore,

Page 11. 1 Cor. 14. 31. *For ye all prophesie one by one, that all may learn and be comforted; Prophesying here, as we may find from the* 26 Verse *of this Chapter, includes Psalms as well as Doctrines, Tongues, Revelations, and Interpretations, and the praising God one by one, or by turns, amounts to praising him by way of Responses.*

Ans. 1. There are no Responses here directly or indirectly, the plain scope of the place is to establish due order in Church Assemblies for preventing confusion; and for Prophesying one by one, is no more but *successively* to deliver their Prophesies, not to affect Precedence in uttering their Gifts, or disturb one another, and so cause confusion in the *Assembly:* To call this Responses is a meer violenting of Scripture. Consider 2*ly*, He who had a Prophesie, had it intire by himself, no other concern'd in it, until it was uttered; the rest were to hear, but to bear no part in his work; and he who was to Prophesie next, was to deliver what God gave him, without any relation unto, or dependence on what was spoken before, no *intermixing* of their Discourses, where then doth Responses appear? which require some co-herence of matter: But, saith the *Author*,

Herein they acted according to the settled Order of the Churches, vers. 33. *As in all the Churches of the Saints.*

Ans. Can any man have the confidence to say, that this proveth Responses were in all the Churches of the Saints? Whereas without evident wresting of Scripture, there is nothing of the nature of Responses found in that Text. 2*ly*, This is not fair Treating of Scripture, to rent a parcel of it from the rest, which would clear the whole: Therefore, I will lay before the Reader, that which the *Author* hath not set down, *Vers.* 33. *For God is not the Author of Confusion, but of peace, as in all Churches of the Saints.* This *Verse* being considered, cleareth the whole scope; That for preventing confusion, they should not speak together, but each of them *after another*, entirely what God the *Author* of the Gift had given them: Yet the *Author* goeth away triumphing, that here

is

is an unquestionable Precedent for Responses; I doubt if that man be on the Earth, that will see this to be a precedent for his purpose, except they have the *Author's* Eyes.

Page 12. *This way of praising God by answering one another, is the most antient we find in Scripture, for thus* Miriam *praised God,* Exod. 15. 21. *And* Miriam *answered them, sing ye to the Lord, for he hath triumphed gloriously,* &c.

Answ. There are no Responses here, because first, there is not one word spoken in this Text, but what the Prophetess *Miriam* her self speaketh, for the women who are with her, are playing and dancing but not speaking, therefore no Response is made by any.

Object. 1. But seing *Miriam* answered, 'tis therefore to be supposed, that some spake before her.

Answ. This will not hold, not only because the Text mentioneth no words of any other; but because the Word Translated here *answered*, is ענה and this word is commonly used where there is no previous words leading to any answer, as our best Hebrew *Lexicons* Translate the Word, to speak or begin to speak; So also our Saviour did frequently in the Gospel, begin a Discourse thus, *He answered*, where there was neither Matter nor Words relative to what he spoke, as *Mat.* 11. 25. *&c.*

Object. 2. *What* Miriam *saith, may relate to what the men sung in the beginning of that* Chap:

Answ. Responses require distinct matter, but here the matter is the same, so that *Miriam* is only *repeating* that which was sung by *Moses* and the men, repetitions and responses are quite different; It's to be observed also, that *Miriam* and the Women were in a distinct body by themselves, not amongst the men when this song was Solemnly sung by them, for it's said, *verse* 20*th.* The women went out after *Miriam*, and then the song was repeated by the Prophetess; the Text giving no account of words by any other: So that *Miriam* can do no service to the Author, therefore help is yet sought from another.

I reckon

I reckon the ſongs, with which the women of Iſrael received Saul, 1. Sam. 18. 7. *To be religious, and there it is expreſly ſaid that they anſwered one another, and* Chap. 21. 11. *Did they not ſing one to another, but whether theſe ſongs were religious or not,* &c.

Anſ. The words *one another*, is not in the original of any of theſe Texts, for 1 *Sam.* 18. 7. Theſe words *one another* are ſet down by our tranſlation, in a different Character, to let all know that they are not in the Original, look on the Text it ſelf in Hebrew, and you will find it ſo: & 1 *Sam.* 21 11. wanteth theſe words alſo, all that is ſaid by the ſervants of *Achiſh*, is not this *David* the King of the Land, did they not ſing לו *huic to him*, ſo *Arias Montanus* tranſlateth it. But, 2*ly*. The Author hath good reaſon to raiſe a doubt, whether theſe were religious ſongs or not; the whole being but a civil Congratulatory Salutation after a Victory.

Page 12. But our Author affirmeth it for certain, that *the compoſure of ſome Pſalms diſcover they were to be ſung in parts*, as Pſa. 24. &c.

Anſ. The Author's *certainy*, giveth no *certainty* to his Reader, But, 2*ly*. Suppoſe ſome Pſalms be formed in Parts it will not follow, that theſe Pſalms are to be ſung by reſponſes: for there is a Compoſure of Verſes, called *Verſus Amabæus*, wherein there are divers parts ὁτι ἄλλον ἄλλον upon one another, but not ſung by one another, wherein divers perſons and Actions are repreſented, who never have occaſion to meet together for alternat ſinging by reſponſes: and thus we ſee how authority for reſponſes faileth the Author wherever he ſeek it, but at laſt.

Page 13. He ſaith, *'Tis obvious, that natural neceſſity will teach any conſidering man this way of alternat ſinging, becauſe if the Pſalms are long as ſome are, no one mans voice can hold out to the end.*

Anſ. What conſtraineth you to ſing *ſo much* at once? Why do you make ſuch a rule to your ſelves without any command of God? ye put Fetters on your ſelves, and then there muſt be another invention to eaſe you by reſponſes; and cauſing another to do a part

of

of your work, dividing that in *Parcells*, the whole of which is the *entire* work of every Joynt worshiper: the Author having no more to say for responses, cometh to shew us authority for Instruments in the Worship of God.

Page 32. *The Holy Scriptures recommend to us the use of Instruments in the Praises of God*, Psa. 150. *Praise him with Timbrel, Praise him with stringed Instruments and Organs*, &c.

Ans. I still find the Author for quoting the Scriptures he never explaineth, even when there is need; for it's apparent he hath no great confidence, this Scripture *Psa.* 150. can evince the use of Instruments in the Gospel Worship, saying, the Scripture *recommends* to us, and *Page* 16*th.* Our Church *permitteth* the use, and, *Page* 17*th. This is not Imposed on any Congregation*, these concessions not only shew the weakness of the cause, but should soon end this debate, for why should you keep up the use of that to the offence of others, which you have no light to impose, or require?

But, 2*ly.* If this Scripture be your authority for Organs, then why not high sounding Cymballs, Trumpets, and Dances, in worship as well as Organs? The authority by this Scripture is alike for all these.

3*ly.* If the Gospel Church should use such Instruments, then why should poor country Parishes want them?

4*ly.* We have neither direction nor practice of them, in the whole New Testament, the use of Instruments in the worship of God of Old, was a part of The Ceremonial law, and therefore expir'd with it.

Object. The use of *Instruments was by the light of nature before the Ceremonial Law, and therefore could not expire with it.*

Ans. 1. The dictates of Nature, can make no man know that the sound of any inanimate creature, can be acceptable service to God, if you abstract from his positive institutions; yea, without institution it were presumption to offer such manner of service unto God; Nature, I grant will dictate that our *voice and tongues*, which God

hath given us as a glory to glorifie himself, should be made use of in his Praises: Nature also may prompt a man to use Instruments for his own recreation, and may prove sometimes an useful diversion in time of disquiet of mind, but it's beyond the reach of nature to know, that such noise and sounds shall be pleasing to God, except when God revealeth and appointeth it.

2. *Miriam* using an Instrument in the Praising of God was as a Propheteis, therefore it is said, *Miriam the Propheteſs* took a Timbrel, *&c.* And not by the dictates of Nature, but as a Propheteſs, which dissolveth the strength of the Authors argument: It's the more observable that this practice of the Propheteſs was not made a pattern, nor Instruments used in the Worship of God ordinarly before the Ceremonial Law.

The Author instanceth *the Praiſes of the bleſſed in Heaven, Rev.* 5. 8. *and* 14. 2. He saith no more of these Scriptures, let the reader judge as he will.

Anſ. Neither the Author, nor any Christian, will think there are material Harps made use of in Heaven; and seing they cannot be *Material*, therefore they can be no pattern for material *Inſtruments* in the Worship of God on earth, you know no more what these *Harps* are, than what these golden *vials* are, found with them as well as Harps, but further.

Page 13. *'Tis observable that the word we render*, *ſing* Jam. 5. 13. *Originally implyes ſinging with an Inſtrument, and if they had not approved the* Jewish *way of ſinging, they would not have made uſe of a word importing it.*

Anſ. The Apostles make use of the word *Sacrifice* often in the New Testament, and yet are far from approving of Sacrifices now after the *Jewiſh manner*, *&c.* The Reader may observe the same word made use of *Eph.* 5. 19. Where no Artificial Instruments can be made use of, in speaking Psalms to a mans own heart: And the same word in the same place for singing in the heart.

Now

Now what Instruments a man can get into his heart, let any seek for them who will, I'le not make experiment Ψάλλοντες ἐν τῇ καρδίᾳ.

No more is necessary in this Section, but to let the Reader know that the Antients of great Note in the Church of God, have testified against Instruments in the worship of God; As *Justin Martyr quest.* 107. Retained only vocal singing, declaring that the use of Instruments belong'd to the Infant State of the Chuch; & *August.* on *Psal.* 33. Saith, let no man betake himself to Theatrical Organs.

'Tis known also, that the use of them was brought into Christian Assemblyes in a most corrupt State of the Church, by Pope *Vitalianus*, Anno. 683. *Platina.*

SECT. 2.

AS for the manner of singing Praises by the Author, and those of his Communion; We are not so much concerned as to vindicate our own Practice.

Page 15. He saith, *they are directed to praise God every day in a certain number of Psalms, of his own appointment out of the* Old Testament, *and then in such Hymns as are recorded in the* New.

Ans. As for singing the Psalms of *David* to the Praise of God, we know it's our duty both in Publict and Private.

And it's to be observed, 2*ly*. These Psalms he acknowledgeth are *appointed*, but the Hymns are only *recorded* in the *New Testament*, but all Hymns *recorded* are not *appointed* to be sung by others, as the Psalms of *David*: therefore he hath Cautiously expressed this, the one is appointed, the other but recorded.

Page 15. *Our Church has thought fit to require us with every Psalm and Hymn, to intermix glory to the Father, to the Son, and to the Holy Ghost*, &c.

Ans. These words are good in themselves, but to intermix them with the words of Gods immediate dictating, is meer *Invention* of

men, and done only by the *commandment* of men; for it's making that a part of worship which God hath not Instituted.

2*ly*. Let it be observed how this doth contradict what the Author himself laid down, as a foundation to his whole work: for *Page* 3. It's said *without adding*, and here *our Church has thought fit this be intermixed.*

3*ly*. And whereas the Author saith, *this ought not to be taxed as any real addition, but a necessary expedient to turn the* Jewish *Psalms into Christian Hymns.*

Ans. I know he would not have it *Taxed* as an addition, it's all one, as if he had said we have *added*, but you must not *Tax* it. 2*ly*. The reason he giveth is frivolous, not only because there cannot be a reason, for making that worship, which God hath not made worship: but to make *Jewish* Psalms as he calleth them, to be Christian Hymns hath no collour, Christ's Authority hath made the Psalms of *David* Christian and fit for the Gospel Church, without such an *Invention* as this: Therefore tho' we deny Socinianism, yet we do *Tax* it, for an addition in the worship of God.

As for *singing or saying in Prose*, there needeth no more than what is replyed already.

Page 16. He saith, *the people are to bear their part to sing or say by way of Responses.*

Ans. The people no doubt, are to bear their part in singing the Praises of God, and ye do not well to hinder them by Responses; for the whole that is to be sung Publickly is the part of each worshiper, and none of them should be interrupted by the answering of another, but all to sing *Joynt*ly with one accord.

There is no more in this Section that requireth answer. The Author concludeth joyfully, that their Praises are agreeable to holy Scriptures; and yet just now he told us of no other warrand for some part of their Worship, *But our Church has thought fit to require*. if that be as good as Holy Scripture, let the Reader judge?

for

for at this rate they may bring any thing to be Worship, if they but think it fit.

SECT. 3.

Page 18. We are desired *to compare our practice in our Assemblies with our Bibles.*

Ans. What? so great need of our *Bibles* for publick Worship? seing if the Church think fit, we may Worship without *Bible authority?* 2*ly*, It's at our Bibles we would be; but the Author is driving us to that manner of Worship that we cannot find in our Bibles, I leave it to any judicious, un-byassed Reader, if any Scripture Proof be for singing Prose, singing by Responses, or for the use of Instruments in the Gospel-Church. What he saith *Page* 18. of our Directory to sing Psalms, and *Read Line by Line*, is that which we both practise and avow: And 2*ly*, To Sing so many Verses, as publick Edification, and opportunity require.

Page 18. The Author desires to observe, that *he doth not condemn the singing of Psalms in Metre as unlawful.*

Ans. If *not unlawful*, Why then so many Arguments (such as they are) against it? 2*ly*, How can the Author say its not unlawful? seing in the very next page he saith it *appears purely of Humane Invention*: and the following page again, *the singing of Psalms in metre, is not the Scripture way of using them.* And page 24 *It's purely and immediatly the invention of men*: Is it so? even as to acts of Worship, and yet not unlawful? Then it followeth, according to our Author, that some pure immediat Inventions of men, are not unlawful in the Worship of God; to what purpose should he emit a Book, pretended against the Inventions of men in the Worship of God; and yet that which himself calleth *purely and immediatly the invention of men, is not unlawful*, by the Author's own words?

Page

Page 20. *And I question, whether all of them were ever yet sung through, in one meeting place, perhaps not in all the meetings of the Kingdom:*

Ans. Is this the *Spirit of meekness*, we heard of a little ago, if he would not have his Reader believe it, why doth he write and publish it? and if he would have the World to believe it, then they shall believe that which is not Truth? for I know Meeting-houses not far from him, where the Book of Psalms is sung every Lords Day in order, some portion of them, I say, every Lords Day, from the beginning to the end of that Book, tho some others use their liberty in singing such Psalms as are most agreeable to the Doctrine then Preached.

As to what he saith of the Dr. *Manton*'s calling the Debate of singing Prose or Metre *a vain Cavil*: It had been good for our Author he had been of the same mind, I will take no further notice of this.

Page 21. The Author complaineth heavily of the Translation of Psalms into Metre, saying, *We have a Command to Translate the Psalms, but none to turn them into Metre*: and again in the same page, he saith, *it seems to give Humane wit too great a liberty of treating the Word of God as men please.*

Ans. The Psalms are Translated into *Metre*, because God gave them to his Church in metre, sufficient hath been said of this already, and I will not repeat.

2*ly*, What the Author saith of the danger of Translating into Metre, doth militate against all Translations; for often many words must of necessity be used for Translating so concise a Language as the Hebrew; and yet no wrong done to the Text: Let the Author also remember what himself hath said, page 14. *That if there be any mistake through humane frailty, not contrary to Faith, this ought to be no exception against the use of the Translation*, the same serveth also for Tranflating into metre, they cannot cease to be the words of God, because they are Translated into metre, for the reasons already adduced:

3*ly*.

3*ly*, The Author appeareth under some Grievance, as to the Translation of Hebrew Psalms into metre; some of them, as he saith, *hardly doing justice to the sense of the Text*. If he be concerned in any such Version of Psalms, he would do well to endeavour a rectification; for it hath been said by judicious persons of his own perswasion, there is need for it.

4*ly*, And if the Author will lay aside prejudice, and be so humble as to accept of Relief from his Grievance, I would recommend unto him a Version of the Psalms into Metre, practised by us, exact to the Hebrew Text, and so exact, that the Author may spend time worse, than peruse and compare it with the Hebrew, wherein he shall not find varying from the Original, nor unintelligible nauseating Expressions.

5ly, The Author is so disgusted with the Psalms in Metre, that he saith, *Page* 21. *We ought to use them as Humane Compositures only, and not as Gods Word, and so they are used by our people in our Assemblies, not as any main substantial part of the Worship of God; but rather as a voluntarie entertainment of Devotion, and a refreshment to the people, between the parts of the Service*, &c.

Ans. This is odd confusion concerning Worship, as ever I heard, for by the Author's words, singing praises to God in metre, is *Worship*, & yet 'tis *not Worship*; I prove both from what he saith: First, he acknowledgeth it to be *Worship*, but it's not *a main substantial* part of Worship, then its Worship, but not main Worship, was ever such lame Worship heard of before? Yet 2ly, Its not *Worship*, but a *voluntarie entertainment* and refreshment; that is, its a voluntar Service, but not posted as commanded Worship.

2ly, Will the Author say that a necessary Translation of the Original into words, intelligible by us, and in metre, according to the Original, doth devest it from the dignity, of being still the Word of God? he may as well say our Bible is not the Word of God, because its not Hebrew and Greek, but only English.

3ly, If the Author be satisfied that singing Psalms in metre is

not

not Worship, then why doth he obtrude it on God on any accompt, for he saith, page 22. That *this singing in Metre is at present in use, both with you and us?* why doth he not bring forth his strong reasons to convince the Church of *England* that they are all in *Errour*, and himself only in the *Right?*

4. Shall mens *recreations* and diversions, be made stated worship to God? and why should the poor people be imposed on? for they take it for due worship as *commanded* of God.

Page 23. There is nothing but what is already answered, only two unjust Imputations.

1. *That for as much as appears, we have laid aside the Psalms in Prose.*

Ans. Can the Author keep a good Conscience in Transmitting this to strangers, and following Generations? Let the Reader therefore (if a stranger, for no other will give it credit) know that we read frequently the Psalms in Prose, from the beginning to the end, in our publick Lectures, that we often choose our Texts in the Book of Psalms, and most frequently quote them in Preaching, for clearing and confirmation of our Doctrine, we are ready to give many thousands of unexceptionable Witnesses to attest it; how then doth it appear that we have altogether *laid aside* the Psalms in Prose.

The next assault is, *that we sing but a few Verses of a Psalm*, Page 23.

Ans. The Author hath brought no light *how many* should be sung, and they are never like to be the more, for what he hath said, seing he neither hath nor can warrantably prescribe the quantity.

Yet, 2*ly*. For the undeceiving of Strangers, let the Reader know that commonly we sing the Praises of God with the words of *David* four times each Lords day in Publick, and at each time commonly much more for quantity than the Author nameth.

3. That for ordinary we sing these Psalms in our Families dayly, and orderly from the beginning to the end of that Book; We wish we could say as much of those of another perswasion, and that they were taught by word and example so to do; For *in dwellings of the righ-*

teous should be heard the voice of melodie and Praise, and now being thus provoked I am free to assert, and that not at random, that there are moe of the Psalms of *David* sung in one of our Congregations every day, than in the Authors whole Dioceſe (as his) in a week, Churches and altogether: and 'tis no wonder, when I remember the words of the Author, *Page* 180. In his epiſtle to the conforming laity of the Dioceſs of *Derry*, wherein he ſaith, *and therefore I would adviſe you to make uſe of the words, with which our Church hath furniſhed you in your houſes, as well as in the Church*, &c. *and at more Solemn times, I conceive our Litany is as full and proper a ſervice as any maſter of a Family can deſire to offer to God.* Here is no advice to uſe the word of God as immediatly dictated by him, either in reading or ſinging of Psalms.

4*ly*. But ſinging is not all our praiſing in Publick, finding it our duty Solemnly to give thanks to God for the great Salvation by *Chriſt*: which in our Publick worſhip is commonly practiſed.

There is no more in this Head but what is anſwered already, nothing being ommitted, that hath the colour of an argument, the Author concludeth this chapter perſwading himſelf his arguments will prevail: let him pleaſe himſelf with his own thoughts, only I muſt ſay, that ſince I begun to Examine what is ſaid, I have not found one argument that he can rationally expect will prevail with any judicious reader, ſo that the Author by all his Elaborat diſcourſes hitherto, hath inſtead of promotting his cauſe, done conſiderable diſſervice to his friends in urging.

1 *Saying*, in place of *ſinging* Praiſes in publick, 2*ly*. *Reſponſes* in ſinging, 3*ly*. The uſe of *Inſtruments* in Goſpel worſhip, 4*ly*. Interm xing theſe words, *Glory to the Father, &c.* With the immediate words of God, all which he hath expoſed as naked and deſtitute of Divine Inſtitution: and therefore will be judged by the indifferent Reader, the meer Inventions of men in the worſhip of God, the Author bringing no Scripture Proofs for them.

CHAP. 2.

Of Prayer.

SECT. 1.

AND if we consider what rules, directions and examples the Scriptures afford us for the performance of this duty, we shall find, that they direct us to offer up our Prayers in a set and prepared form of words.

Anſ. It's neceſſary I premit a few things, before the particular parts under this Head be conſidered: And next draw together ſome Conceſſions of the Author, whereby he cutteth the *Nerves* of all his own arguments.

As to the form of Prayer obſerve.

Firſt, that ſome are by Divine Inſtitution, ſome only by humane Authority; all Divine forms we own and honour, but humane forms requite Examination.

2ly. Forms of Divine Inſtitution were either occaſional, according to the preſent Exigencies of the Church, or permanent as the pattern of the Lords Prayer: Occaſional forms of words, muſt be conſidered, whether appoſite to our State and Circumſtances, as for the Lords Prayer, we judge all Ages bound to it as a pattern, ſince it was preſcribed.

3ly. Forms of Prayer muſt be conſidered, firſt as to the *matter* and ſubſtance, next as to the preciſe *words* wherewith the matter is cloathed, the Scriptures warranting this diſtinction *Mat. 6. 9. after this manner pray ye.* Numb. 6. 23. *On this wiſe ſhall ye bleſs the children of Iſrael*; as to Humane forms ſome Churches have been ſo low by the Paucity of able Miniſters, that Humane Compoſures were

were for that time expedient, as in the beginnings of Reformation, when Priests could perform little more than read; but that is no warrant for the continuation of such forms, when God hath provided qualified Ministers for Ministerial duties, and far less can it be a warrant for Imposing such Humane Composures on all Ministers of the Gospel, as terms of Communion.

Next observe some Concessions of the Author, on this Head of forms.

Page 26. Having mentioned many Forms as prescribed, hath these words.

Tho' other words might be joyned with them, when there was occasion to enlarge or vary the Form.

A 2d. Concession is *Page* 29. In these words *from whence it appears that God approves the use of one set constant Form of words, as long as the occasion of repeating them is the same.*

A 3d. *Concession is* Page. 49.

And therefore the Spirit of Prayer is the grace, the heart, the disposition, and ability to pray, and whether it be with, or without a Form, such a mans prayers are acceptable to God.

A 4th. *Concession is* Page 54.

But in as much as God has not expresly forbidden all extemporary prayers I would not be understood by this, to condemn all such as unlawfull.

A 5th. *Concession is* Page 51.

And to pray with this grace, is to pray in and with the Spirit, whether we use words or no, and if we do use them, whether we reduce them into a Form first, or pour them forth as they present themselves to our minds.

A 6. *Concession is* Page

When a man has not time allowed him, to reduce his desires into Form before he offers them, he may depend on the assistance of God's Spirit.

These ample Concessions appear to me as a retreat, and full yielding the cause, nor can I possibly free them from a contradiction to the Author's Scop in this *Chap.* So that for particular

answers, I have no more to do but write what the Author himself hath said, and so he is answered.

But the Author judgeth it fit to consider the several parts of Prayer distinctly by themselves, such as *Confession, Supplication, Intercession*, &c.

Ans. What other design the Author may have for branching out of Prayer into so many parts, and then quoting Scriptures for Forms to each part, I know not, but if he hath taken all this pains for us, 'tis so much labour in vain; Because all that these Scriptures amount to is, that God hath often prescribed words; none of us deny, who take it for an unjust Imputation, that we are against all Forms: We are always *for a Form of sound words*, we are for the *Lords Prayer* as a perfect pattern; we are for the Forms prescribed in the Administration of *Sacraments* and for an orderly *decent Form in dispensing all Gospel Ordinances*, that all be performed decently, and in due order, without confusion by intermixtures and intercessions (as is the manner of some others,) and observe a Scriptural *Form of blessing or prayer* with the Apostles words before our publick Assemblies be dismissed.

Page 26. The Author engageth his probations from Scripture; all which I might rationally dismiss with this one answer, that they prove nothing which we deny.

But least some weak or byassed Reader should think Scriptures too hot to be touched by us, they shall be particularly considered.

Deut. 26. 3. 5. *And thou shalt go unto the Priest that shall be in those days, and say unto him*, &c. *And again thou shalt speak, and say before the Lord thy God, A* Syrian *ready to perish was my Father, and he went down into* Egypt, *&c.*

Ans. The occasion of repeating these words is not the same now as then; for these who were appointed to speak these words, were to bring their first fruits in a Basket, and go to that place which the Lord should choose, and then speak these words; we have neither the Priest to go to, nor the place; therefore this Form bindeth not us, as the Author acknowledges, *Page* 29. 1 *Kings*

1 *Kings* 8. 47. Saying, *We have ſinned and have done perverſly, we have committed wickedneſs* and Dan: 9. 5. *We have ſinned and committed iniquitie, and have done wickedlie, and have rebelled*; this, the Author ſayeth, is the ſame form of words.

Anſ. The Reader will ſee the very *words* are not retained, in theſe Scriptures: how are they then the ſame *form of words*? ſeing *words* are all the Debate; why doth he quote Scriptures that hath not the *ſame words*.

2ly. The Author in the ſame page, ſayeth, *other words might be joined with them or varied.*

To what purpoſe then is there a Diſpute for the preciſe words of a Form, ſeing they may be enlarged or varyed?

Pſal. 51. alſo is urged as another Form *wherein* David *confeſſeth his ſin.*

Anſ. This is one of the Pſalms God hath preſcribed us to ſing, and therefore we ſing it; but uſe it not as *a form of Prayer, or Confeſſion*; therefore 2ly, Conſider, no man ſhould make Murder, and Adultery, a part of his confeſſion to God in Prayer, except he be guilty of theſe ſins: The Author bringeth it in unadvertently, as a pattern of Confeſſion, binding others to the ſame words in their Prayers, whether they be guilty of theſe ſins or not: yet we ſing this Pſalm as a preſcribed part of Worſhip ſafely, having inſtruction thereby.

Pſal. 78. *Cometh next as a general Confeſſion of the whole people.*

Anſ. And what then? for we ſhould, and often do confeſs our ſins together to God. 2ly, But that it ſhould be only *in theſe words*, mentioned in that Pſalm, the Author himſelf doth not urge; for ſaith he, in the ſame Page 27. *Confeſſion ſhould be made to him in that manner*, Deut: 26. 13. 15. *Then thou ſhalt ſay before the Lord thy God, Look down from thy holy habitation*, &c. and *Hoſ*: 14. 2. *Take with you words.*

Anſ. The Author anſwereth himſelf, if there be occaſion, the words may be enlarged, or *varied*, the ſame anſwer ſerveth, the inſtance he giveth from *Pſal.* 90.

Numb:

Numb: 6. 23. *On this wise shall ye bless the Children of Israel.*

Ans: This Text answereth it self *on this wise*, that is after this manner, and so may be varied, which the Author alloweth.

Joel 1. 14. *Gather the Elders*, &c. and say unto the Lord, *alas for the day*: and Joel 2. 17. *Let the priests*, &c. *and say, Spare thy people, O Lord.*

Ans: The occasion of repeating these words, is not found with us, and so the Author dismisseth it as not obligatory.

Numb: 10. 35. *Moses when the Ark set forward, said, Rise up, Lord, and let thine enemies be scattered.*

Ans: The last answer serveth this also, for we have not now a moving Ark amongst us; and therefore no occasion for repeating that form of words; as the Author in that same page acknowledgeth.

Page 30. *The Psalms have manie prayers in them, and few of them but what are most excellent forms of prayer, such as* 4, 5, 6, 7, 9, 10, 11.

Ans: The Psalms of *David* are *formallie* Psalms, not *prayers*, whatever Prayers be in them: why then should the Author impose another than the usual name the Holy Ghost hath given them.

2. The Author here seems to bring in the Psalms as their *Liturgies* for Prayers; otherways why doth he name them as the constant Liturgie performed in their Temple, as if they had no other Prayers but Psalms, which is against himself, Page 30. where he saith, *They had some certain forms of Prayers.*

Page 30. The Author cometh to New Testament Examples and Prescriptions.

I think it is certain, *That our Saviour and his Apostles prayed by a form, for they joined in the Worship of the Temple, and of the Synagogues.*

Ans: He thinks it *certain*, I think it *not certain*, and what benefit shall the Reader have by either of these? *Probation* is better than *I think*; and for the reason he giveth, *That Christ and his Apostle, were frequently in the Temple.*

Ans:

Anſ: Tho Chriſt was frequently in the Temple and Synagogues; that therefore he joyned in their Traditional, Corrupted Worſhip, can never be inſtructed; for he preached againſt their manner of Worſhip, as *vain*, and that he would then joyn with a vain Worſhip, is worſe than *Gratis dictum*, tho he did every where regard the pure Worſhip of God.

2ly, It's ignominious to the *Son* of God, to ſay that he uſed forms of Prayer; ſince all forms have been preſcribed for the help of weak ſinners: This fondneſs for forms, I ſee, ruſheth men into dangerous precipices; for 'tis not ſafe to caſt ſuch an imputation on him, who is the *Wiſdom of the Father*; and if the Author ſhall ſay, that though *Chriſt* needed not forms *Himſelf*; yet he might uſe them for example to *others* to uſe Forms.

Anſ: This alſo is ſaid without Book; for it can be no where proved by any part of Scripture, that ever *Chriſt* Prayed by any form, though he taught them to Pray by preſcribing them a Prayer; but did not Teach them to uſe forms by his uſing them, nor bind them to the words of any form.

Page 31. The Author cometh at laſt to put the matter out of debate.

Our Saviour hath put this matter out of all diſpute with impartial men, by preſcribing a form to his Diſciples, when they deſired him to teach them to pray.

Let the Reader obſerve a few things, before I come to particular Anſwer.

1. That the Lords Prayer being a Form and Pattern from *Chriſts* own Mouth, we judge our ſelves obliged to a great veneration thereof.

2. This Pattern being a ſum of all we are to pray for, we judge no Prayers warrantable, but ſuch as are agreeable unto it.

3. We are ſtill to pray this Prayer, albeit we uſe not its preciſe words.

4. That this ſame Prayer may be warrantably prayed in its expreſs

preſs words *verbatim*, is acknowledged, and that none ſhould be offended when it is ſo uſed, providing it be uſed with reverence, and duly placed in the Worſhip of God.

5. The Authority is ſo great, and the Inſtitution ſo plain, that if we be not warranted by the ſame Authority to uſe theſe, or other words in Prayer; then we ſhould be indiſpenſibly obliged to uſe theſe very words preciſely.

6. But if the *ſame Authority* allow us to uſe other words, though ſtill the ſame Prayer, then the obligation to the *ſame words only ceaſeth*; and none ſhould be offended when other words according to the ſame pattern, are made uſe of in Prayer.

Remember alſo to obſerve the Author's Conceſſions already mentioned, as to all forms of Prayer.

And another Conceſſion in the general, *Page* 153. which will contribute to clear the Subject in hand.

Let in a controverted place of Scripture concerning the meaning of a Command of Chriſt, *relating to ſome poſitive duty, I take the conſtant practice of the Church from the Apoſtles downward, to be a good means of determining the ſenſe of it.*

The Author had done well to make the Reader underſtand more diſtinctly what he is diſputing for; if this be his Theſis, that no words in Prayer are lawful, but the words of the Lords Prayer, let him ſpeak it out, and hold by it; for he often giveth his Reader ground to think ſo by his Arguments, particularly Page 33. and 35.

Theſe things being premiſed, I ſhall now, God willing, give particular anſwers.

Page 31. The Author ſayeth, *For we find his way of Teaching them, was not by directing them to wait for the impulſes of the Spirit, and immediat Inſpiration*: and afterward, *but preſcribing them a form of words, and commanded them to uſe it*, Luke 11. 2. *And he ſaid unto them, When you pray, ſay,* Our Father which art in Heaven, *&c.*

Anſ. The Author's terming the aſſiſtance of the Spirit of Grace, *waiting*

ing for impulses and immediat inspiration, is unsavoury at best; for if he mean the way of *Quakers*, who will not pray, before they be previously moved by impulses, it is not candid in him to throw this imputation on others, who disown that manner of waiting: But

2ly, We are obliged to pray and wait for the assistance of the Spirit of Grace and Supplications, *Christ* having *promised to give the Holy Ghost to them who ask him*, Commanding expressly to *wait for his promised Spirit*, *Acts* 1. what ever extraordinary Gifts were then to be given, yet the Spirit of Prayer was included, as was found by experience afterward; so that exposing of this *waiting* without due caution, is dangerous, especially in an age when profane *Atheists* are ridiculing all the gracious Operations of the Spirit of Grace as *Enthusiasm*, and so to have us back to *Heathenism*.

3. Tho we are not now to wait for *extraordinary and immediat Inspiration*; yet we are to wait for the *ordinary* assistance of the Spirit of Grace and Supplications, promised to all Believers.

The Author quoteth *Luk.* 11. 2. but not *Matth.* 6. 9. which saith, *after this manner therefore pray ye.*

It was not fair to cover this Scripture, which giveth occasion to remember another of our Authors Imputations, *page* 95. where he chargeth us with a design of concealing Scripture, (how unjust the world knoweth) however, the keeping up of the parallel Scripture, to *Luke* 11. is *a concealing* of Scripture in the very season when it should be published: did not the same mouth which uttered these words, *say*, utter also these words, *Pray after this manner*, are they not of equal Authority? and equally necessary for the Reader to understand?

2. No man will say this variation in the very entry of the Institution, was fortuitous or unnecessary; but for some peculiar instruction to the followers of *Christ*, that they might understand how to improve this pattern of Prayer.

3. Therefore we owe as great veneration to the words of *Christ*, *Matth.* 6. 9. as to his words, *Luke* 11. 2.

4. *Christ* himself in the Institution maketh a considerable alte-

ration of the words, which plainly evinceth that it was not so much meer *words*, as matter and *substance* that Christ taught his Disciples.

5. That the difference as to words is Conspicuously great, let them be particularly considered.

1 Math. Hath, *After this manner*, Luk. hath, *say*.

2 Matth. Hath, *Give us this day our daily bread*. Luke hath, *day by day*.

3 Matth. *Forgive us our Debts*. Luk. *Forgive us our sins*.

4. Matth. *As we forgive our Debtors*. Luk. *For we also forgive every one that is indebted to us*.

5. *Matth.* Hath a large conclusion, *For thine is the Kingdom, and the Power, and the glory for ever*. Amen. *Luke* Hath no conclusion, nor so much as, *Amen*.

6. The difference then being so great *in wording* of this Institution, it must some way be instructive to us, none daring Impudently, or profanely to say, it flowed from a negligent omission: That then which natively appeareth is, that it was never Christ's design to limit us to *these words*: Why is it delivered to us in *different words*? But to shew we may use *different words*, and keep by the matter.

7. Whichsoever of the Evangelists a man shall follow in this Prayer, he shall be constrained to use different *words* from the other Evangelist, and yet both are the Institution of Christ; Therefore by Christs Institution, *different words* are warrantable in praying this Prayer, seing the Institution it self is in *different words*.

8. If it had been Christs mind that only these *precise words*, should be used in Prayer, then the Apostles would have used these *words of Prayer*, for as the Apostle saith, *we have the mind of Christ*; but we do not find that the Apostles in their Prayers, ever made use of these very words, it cannot be said they *prayed none*, for we have their Prayers recorded; It cannot be said that they *forgot*, or were negligent of their Masters command, for great grace was upon them all, it cannot therefore be said that they were *left of God*, to their inventions *in prayer*, for God did shine upon them, and helped them to pray with great success, and immediatly after

their

their *praying*, they were filled with the Holy Ghost, *Act.* 4.30. Yet in all these *Prayers* we find not *the Form of the Lords Prayer* used by any of them as to it's words, tho' none should doubt their keeping by the matter.

Now let the Author say plainly whether the Apostles *sinned* in not using that Form of words? or if they did shake off the badge of their profession, by omitting to use these words? For the Author calleth *this Form of prayer the badge of our profession*: If he say they got extraordinary help for *Prayer*, I would soon answer, that the more bountiful their Master was to them, they should have been the more tenacious of any thing concern'd his honour, as a Badge of their profession.

Add to all this our Authors Concession above-mentioned, *that the practice of the Apostles, is the best way to know the meaning of a positive command*, let him now make application, for the constant manner of the Apostles *praying* was by using *other words*.

Object. But the Apostles might *pray* this Form in *words*, tho' it be not recorded to us.

Ans. *De non existentibus & non apparentibus idem est judicium*, that which appeareth not, is to us, as if it did not Exist.

Page 32. He saith, *that which the Disciples desired of Christ, was not to teach them absolutely, or in general to pray, but as* John *taught his Disciples, that is to give them a Form of prayer.*

Ans. All this is *gratis dictum*, without any proof, for first to say, that the Disciples were so self-conceited, that they needed no Instruction from Christ as to the matter of *Prayer*, but only *a Form of words* is unwarrantably asserted.

2*ly*. That *John* gave his Disciples *a Form of words* is but the Authors conjecture, for he might give them direction as to the *matter of Prayer*, without restricting them precisely to *words*, as Christ himself did teach his Disciples, not limiting them to *words*.

Page 33. *Saying, the substance of it in other words will not answer the intent of this command.*

Ans. I have proved the contrary already, that when the *substance*

of that *prayer* is observed, the *Institution* is observed, though the *words* differ.

Ibid. *We are sure the substance of the prayer is put by Christ in the most apposite words*, &c.

Ans. I am sure of the same, that there are *no words better*; but, if we lay not aside these words, for we use these words, and are both constrained, and allowed to *enlarge* upon these words, according to our various necessities, and the vast treasure of matter comprehended in each petition of the Lord's Prayer: It's neither contempt nor neglect of these very words, but rather that each of these most excellent words, is as a Store for many necessary words of our own.

For the Author to call all other words *Invention* by way of contempt is groundless, if he mean all other words are *unwarrantable Invention*, then let him speak out plainly; and if he stand to this, then he chargeth the Apostles with *unwarrantable Invention* in the Worship of God: then he chargeth the *Church of England* with the same guilt, for she alloweth frequently other words in Prayer; then he contradicteth some of his own words mentioned already, saying, *that he doth not condemn extemporary Prayers as unlawful*, yea, his own words in the next foregoing *Page* 33. where he sayeth, *whatever other prayers we offer to God this ought not to be omitted*, where the Reader may observe by the way, that the Author by these words *other prayers*, goeth farther from the Lords Prayer than we allow, for we disown *other prayers* than the Lords Prayer, tho' we use other words, we are oblidged still to pray the same prayer, not *other prayers*.

Page 34. *When we take the liberty to word our own prayers we may forget some things.*

Ans. No doubt but we often forget, and so stronger Christians than we know not sometimes, *what to ask as they ought.*

But, *Sir*, Do not you also sometimes *forget*, hath a *Form* made you perfect? Is the repeating of these words a remembring all that is contained in the Petitions of the Lords Prayer? and when you have remembred a part, may you not forget what is most necessary for.

for you to insist upon? was not the great Apostle sensible of this, when *he knew not what to ask?* No doubt he knew the Lords Prayer as well as you, if he had been of your mind he would not have been so pinched, since the Form of words would Cure all.

3. This trusting to words savoureth too much of the *opus operatum* that Papists lean to, judging the efficacy of prayer to be only *in the word*, and therefore regard not what their minds be exercised with, and in the very time of their prayers can Salute, or speak to one another, providing they get the Task of *so many words* said out at length.

Page 34. He objecteth again, *they who lay aside the words of the Lords Prayer, are in danger to lay aside some of the substance of it also, particularly the substance of that Petition, forgive us our trespasses as we forgive*, &c. *And some* saith he *publickly dispute against the Form for this very reason.*

Ans. Whether men use the *words* or not, they are ready to forget as all should acknowledge.

2. That which is said of some mens *omitting that Petition, forgive us as we forgive*, &c Doth not appear a *forgeting*, as it's represented by the Author, but a *Stated quarrel* with the prayer it self, this we abhor as a presumptuous challenging of the Author of that Form, and therefore disown, and Declare against all Disputes which Reflect, or accuse any of Christ's Institutions, or any part of them. Yet,

3. Since *Forgiveness* is to be sought on these Terms *as we forgive others*, it concerneth all narrowly to search their Conscience, whether from their hearts they *forgive others* as they would be *forgiven of God*: for if this be not endeavoured, men do but profane that Prayer; men should also examine their Actions, lest by these, Malice be discovered, and so their professing to *forgive others*, be found a deceiving of themselves, and Hypocrisie in the sight of God: If I should be found Persecuting others with all the power I could, and would not endure their Neighbour-hood, tho' sober and peaceable men, I would be obliged to Charge my self with Malice against them, and

ther-

therefore had not *forgiven* them; and so could not but profane that prayer, if I did not repent and amend.

Page 35. *This prayer being given us as a Badge of our profession, a Summary of our duty as Christians, and a Form of sound words, it's no more lawful to alter it than lay it aside, and it would be the same presumption and hazard to substitute other words, in stead of Christ's; and therefore the words must no more be altered than the words of our Creed.*

Anſ. 1. That the Lords Prayer is given *as a Badge of our profeſſion*, is ſpoken without Book, it's given as a *rule* to direct us in Prayer; but to be a *Badge of our profeſſion* is a groundleſs conjecture: for *Baptiſm* and *Summaries* of our Chriſtian Religion, are Badges of our profeſſion.

2. And ſince the Author underſtandeth ſtill the *Form of words*, the Apoſtles confute him, for they kept the true *Badge* of their profeſſion, and yet uſed *not theſe very words* in Prayer.

He ſaith, *this Form of prayer is a Summary of our Duty as Chriſtians.*

Anſ. Where then is the *Decalogue?* which in many Ages hath been called a Summary of our duty; but the Lords Prayer only a Summary *Petendorum* of things to be ſought of God, as the decalogue of *faciendorum*, and the beliet of *credendorum*: why doth the Author confound theſe things, which hath been judiciouſly diſtinguiſhed in all Ages ſince we were Chriſtians?

He ſaith, *it's no more lawful to alter it than to lay it aſide.*

Anſ. We do not *alter* it, by enlarging upon it, the prayer remains the ſame, after all our enlargments, and we return to it again and again as our fixed Rule; but if he call that an *altering* the prayer to uſe other words, he contradicteth himſelf as is proved already.

Page 36. The Author's arguments drawing to an end, he giveth a gentle touch to *the different words in the Inſtitution* by way of objection, but paſſeth that which is moſt material, as is obſerved already.

Next he appeareth for peoples joyning of voices and Reſponſes in prayer.

As

As we have the command of God, and the example of his Saints for offering up our Prayers to him, in a set and prepared form of words, so we have the like example for joyning voices upon occasion.

Ans: 1. The Author engageth this part of his work with a modest blush, passing from the word *command*, and betaking himself to *example*, and that but upon *occasion*, and yet more diminutively afterward *on some occasions*: adding also that *generally it is sufficient that the people joyn in their hearts with the words of publick prayer.*

2. If no more be necessary, but the people *joyning in their hearts*, why is more urged? Shall *we* still be troubled with unnecessary Impositions? can the Author call this an Institution of *Christ*? seing Worship is sufficiently performed without it? and not being the Institution of *Christ*, what name can himself give it but *the invention of Man.*

3. When these *occasions* offer, who knoweth, and who determineth these occasions, whether God or men? let the Author once clear this, that we may know what occasions he understandeth.

But he proveth that the people joyned their voices by *Judg.* 21. 2. *And the people came to the house of God, and lift up their voices and wept sore.*

Ans. He doth no more but repeat this Scripture, and so leaves it, and so shall I; for this Text saith nothing to the manner of Worship in that Assembly, neither who did speak and order it, nor how many spoke, so that any inference from it can be nothing to his purpose.

Acts 4. 24. *They lift up their voice to God with one accord, and said, Lord, Thou art God,* &c.

Ans: The Author saith, the Apostles and *their Disciples* lift up their voice: On what account the Disciples of *Christ* are termed the Disciples of the Apostles, I understand not, the Author hath no warrand for this, being all *Christs* Disciples.

2. That they lift up their voice with *one accord*, is no more, but to joyn in their hearts with him that speaketh, as if they had been

of

of one heart; for if all had spoken at once, whether inspired or not, confusion had apparently ensued, which the Apostle is against, 1 *Cor.* 14. 33.

Acts 16. 25. *Paul and Silas prayed and sung praises unto God.*

Ans: This is near trifling with holy Scriptures, there being nothing in this Text, but that they prayed, and praised together, in joynt privat Worship, and what then? cannot two do this, and not speak both at once?

So *Rev.* 6. 10. *They cryed with a loud voice, saying, How long, O Lord,* &c.

Ans. This is yet further off his purpose, for who on Earth knoweth the manner how unbodied Spirits speak to God, having neither voices, nor tongues as we have? I weary to waste time upon such Allegations.

What remaineth of this Section, is for Responses in Prayer, which hath no better warrand than Responses in singing, fully answered already.

Psal. 106. 48. *Let all the people say,* Amen.

Ans. Let the Author remember his own words, Pag. 36. *Generally its sufficient the people joyn in their hearts,* &c.

2ly, It's to be observed, that the *Lords Prayer*, according to the Institution, *Luk.* 11. hath not the word *Amen* added, which the Institution recorded by *Matth.* hath, so that comparing these two, its evident, that a liberty is allowed us, as to the use of that word; yet this liberty alloweth no man to condemn the use thereof, seing the Institution by one of the Evangelists hath that word expressly.

3ly, As the people joyn in the whole Prayer with the Minister, so also when he *uttereth Amen.*

Page 39. We have a strange manner of Responses from 2 *Chron.* 5. 13. *The Priests and Levites praising God, and saying, For he is good, for his mercy endureth for ever; then* Solomon *performed another part of the service,* Chap. 6. 3. *He blessed first the people. Secondly, He blessed and thanked God. And lastly, Offered that Divine Prayer of Dedication; then follow the Burnt-offerings and Sacrifices,* Chap. 7.

And

And then last of all, follows the peoples part, Chap. 7. 3. *They bowed themselves with their faces to the ground,* &c.

Anſ: Let the Reader obſerve, that all theſe quotations are for proof of *Reſponſes*, and yet there is not one Reſponſe amongſt them all; For

1. The Levites ſinging praiſes to God, can be no Reſponſe to men, nor any colour for it in the Text.

2. *Solomons* ſolemn Prayer to God, can be no Reſponſe to men, nor the leaſt colour for it in the Text.

3. The Burnt-offerings and *Sacrifices* can be no Reſponſe, to whom could Sacrifices Reſpond, I muſt here ſtop my Pen, to prevent irritation, tho ſome would be ready to expoſe the Author, by this Reſponſe, and all of them here mentioned.

4. The peoples bowings and Worſhiping God, can be no Reſponſe to men, for they are found Worſhiping only God upon the extraordinary appearing of his Glory.

I need ſay no more of this, it ſpeaketh for it ſelf; But

Page 40. *Anſwering to prayers is no legal aboliſhed Ceremony, this is manifeſt from* 1 Cor. 14. 16. *Elſe when thou ſhall bleſs with the Spirit, how ſhall he that occupieth the room of the unlearned, ſay Amen, at the giving of thanks.*

Anſ: 1. Let it be obſerved again, that the Author is ſeeking for *Reſponſes* from this Text in Prayer, but the Text ſpeaketh of giving Thanks and Praiſing, and the following *Verſe* alſo: if it be ſaid, Prayer and Praiſes are one; this cannot be, for Praiſes and Prayer are made two diſtinct parts of Worſhip.

2. The ſcope of this Scripture, conſidering the Context, is againſt ſpeaking in publick with an unknown Tongue, and not minding the edification of hearers, and therefore ſaith he the Idiot or unlearned not knowing what is *Said*, cannot Joyne with it, by giving his *amen*, he cannot conſent to it as Praiſe and worſhip to God, underſtanding nothing of it.

3. The Inference the Author draweth from this, is not native, but forced, when he ſaith, *which ſhews that even the unlearned had a part aſſigned them in the Chriſtian Aſſemblies*, for it cannot be thought

that a part of Worship was assigned to such as did not understand the Worship; and it is of such that this Text speaketh, who understood not what they heard.

4. The Author cannot prove that it was ordinary in all Christian Assemblies, to use this word, *Amen*, in conclusion of their Worship, for we find it not used in the Apostles publick Prayers recorded.

Let the Reader take this which I now write as an answer to the Authors Argument, but not pleading for the disuse of that word, *Amen*, either in publick or private Worship.

SECT. 2.

HEre we have a superlative Commendation of the Authors Prayers, as being in nothing Redundant, and in nothing deficient; So that in a word, by what he saith, they are perfect.

Page 41. *There is not one thing we ask of God in them, which he has not particularly directed us to ask, or any thing for which we ought to pray, that is omitted.*

Ans: I purpose not to be much concerned at present with the way of other peoples praying, but to vindicat our own way from injust aspersions cast upon it; yet the Author having engaged us by such provocations, he may possibly understand our thoughts better of his way also, before this work be finished.

2. If his manner of praying be so perfect as is given out, that nothing is wanting, then I would understand a reason, why there are so many new formed Prayers upon Days of Fasting or Thanksgiving? if all be compleat already, what need is there for these frequent new Forms?

3. When these new Forms are used, what doth the people previously understand of them, more than if they were all extemporary Prayers? they see them not before they must joyn with them in publick, this may suffice for an answer to what is said.

Page

Page 41. *Their Prayers are altogether uncertain, and depend on the present thoughts of the speaker.*

Anſ: 1. If all extemporary Prayer depend only on the thoughts of the ſpeaker, without any divine aſſiſtance, this is a plaine excluſion of the Spirit of prayer, which the Author in heat for forms falleth into inadvertently, and militateth againſt all manner of extemporary Prayer, which yet himſelf acknowledgeth not unlawful.

2. If the Author ſay, *they are uncertain to the hearers*; I anſwer, let the Author ſay plainly, whether this *uncertainty* be a ſufficient Argument, that there ſhould be no extemporary Prayers in the publick Worſhip of God or not; for if the argument ſayeth any thing, it is this, becauſe extemporary Prayers are uncertain, therefore they ſhould not be uſed, where others are to join with them; if the Author would ſay, either the one or the other, and ſtand by it, I would know where to find him; but ſometimes I find him ſaying, as *page* 54. That he doth not condemn extemporary Prayers as unlawful, and there may be ſome men able to expreſs themſelves ſignificantly and decently *ex tempore*; and at other times uſing Arguments againſt all ſuch Prayers, as if none of them were lawful; Who can Divine what he would be at? for he will neither have nor want theſe Prayers.

3. If the Author tenaciouſly urge this argument of uncertainty, that being *uncertain*, the people cannot joyn with them; and ſeing the people cannot joyn with them, therefore they ought not to be in the publick Worſhip of God: I anſwer ſtill, this argument is againſt all extemporary Prayer in publick; and then 1. This is a condemning the Church of *England*, who deprive not the Church of God of this beneſit. 2. It contradicteth the Authors own frequent Conceſſions. 3. And is againſt the manner of praying in the Apoſtles time, when the Apoſtles prayed publickly, the people were obliged to joyn in their hearts, and ſo they did with one accord; yet they knew not what would be uttered before they heard it: ſo your people know not your new Forms of Prayer, before they be uttered in publick; and when any of your Miniſters

sters pray *ex tempore*, the people know nothing of it before these words be spoken, which they are presently to joyn with.

4. If what a man heareth in Prayer be not Orthodox, he is not obliged to joyn with it.

What he hath more in this Section, is answered already, only again and again he telleth the World that all he asserteth is *warranted by Scriptures*: Whereunto I answer, (as he often giveth occasion) that the Scriptures quoted by him, are no way apposite to his purpose: for which I crave no better than a *judicious Reader*, who will be at the pains, to review the Scriptures quoted, and the answers given.

Last of all, he saith, *Our first Reformers had not retained Forms of Prayer, had they not found such in Scripture.*

Ans: This *retaining*, mentioned by the Author, is significant, it appeareth then that these Forms were in use before the Reformation, by whom were they used? We can know of none that used these Forms before the Reformation, but *Papists*; and if the Author direct us to the *Mass-Book* for the Original of these Forms, which he saith was *retained* by our first Reformers, he deserveth no reward from his Brethren, for probably many of the vulgar were ignorant of the rise and beginning of so many Forms of Prayer, before the Author gave this hint.

SECT. 3.

WE are desired to examine *whether our way hath a solid foundation in God's word.*

Ans: We have done so, and find it according to God's Word, without violenting and wresting of Scriptures, as others, who force out of them, a Rule for their own Inventions.

Here the Author saith, *and here I find that some of your Writers are of opinion, that the Spirit of prayer is given to all the Children of God in some measure, for enabling their Hearts to conceive, and their Tongues to express convenient desires to God, and that therefore Forms of Prayer are of no necessary use*, &c.

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2. *Others of you go further and affirm, that all Forms of Prayer are unlawful to Christians*, &c.

3. *That the Ministers is the mouth of the Congregation, and that he only is to speak publickly to God in the behalf of the people, and that they are not to joyn their voices, but their hearts only with him.*

And Page 44. beginneth with the first of these.

And first for that Position of your Directory, that the Spirit of Prayer is given to all the Children of God in some measure, for enabling their hearts to conceive, and their tongues to express convenient desires to God; I intreat you to consider what promise or foundation, it has in Scripture, I profess to you seriously, that upon the strictest enquiry I could make, I never could find any such promise made to all the children of God, in the Old *or* New Testaments

Ans: The Author Prefaceth this part of the discourse, with a promise to endeavour the representing of our way, with all fairness and impartiality, but in the very entry this is forgot, for he giveth not the words of the assembly truly as they are set down by them, therefore the Reader shall have them in the words of the Compilers.

Position, 9. *So many as can conceive prayer, ought to make use of that gift of God: albeit those who are rude and weak may begin at a set Form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities) the Spirit of prayer, which is given to all the children of God in some measure. To which effect, they ought to be the more fervent, and frequent in secret prayer to God, for enabling their hearts to conceive, and their tongues to express convenient desires to God for their Family.*

These are the express words of the Directory, let the reader compare the words of the Author, with the words of the Direction, and he will find them very unfairly represented, for they Say *men ought to pray, for enabling of their hearts to conceive and their tongues to express, convenient desires to God*, but the Author, representeth them, Saying *this is the position of the Directory, that the spirit of prayer is given to all the Children, of God in some measure for enabling their hearts to*

conceive, and their tongues to expreſs, there is Vaſt Difference between praying that enabling, *may be given*, and that it is *already given*.

Yet I ſhall freely eſpouſe all that the Reverend Aſſembly hath Said, and hope to make it appear by plaine Scripture, that the Spirit of God is concerned in the matter, manner, and the words of believers Prayers alſo, for the proof thereof conſider.

Gal. 4. 6. *And becauſe ye are ſons, God hath ſent forth the ſpirit of his ſon into your hearts, crying, Abba, Father.*

By which Scripture theſe three things are evident, 1. That the Spirit of prayer is given to the Children of God. 2. that the ſame is given to all the Children of God. 3. That the Spirit of God is concerned in their words of prayer.

For the firſt, the Children of God, being called ſons, the Spirit of Chriſt the eternall Son of God, is Sent forth into their hearts, whereby they cry, *Abba, Father*; this crying *Abba, Father*, is prayer, which none can deny, and is beſtowed upon the adopted Sons or Children of God.

For the ſecond, that all the Children of God receive this Spirit of prayer, is alſo manifeſt, ſeing this aſſiſtance of the Spirit is given, *becauſe* they are Children בני אל; therefore to all the Children, every child of God being in a ſtate of adoption, this help is appropriated unto him, as reſulting neceſsarly from his adopted State, tho the *meaſure* of his aſſiſtance be according to the gift of Chriſt, yet the meaneſt of them are not deprived thereof, all of them having the ſpirit of adoption, which is confirmed by Rom, 8. 15 *But ye have received the ſpirit of adoption, whereby we cry, Abba, Father.* So then all of the Children of God have the Spirit of Adoption, and this Spirit of Adoption enclineth and enableth all who have it to cry unto God.

For the 3d. That this Same aſſiſtance of the Spirit, is concerned in the words of their Prayers, I prove from the ſame Scripture, becauſe it's by the help of the Spirit they cry *Abba, father*, here are *words* in Prayer prompted by the Spirit of God: and if any ſhould ſay that theſe words are but few. I anſwer, they are Sufficient

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to evince that the Spirit of God is concerned in the very words his Children shal speak to him in Prayer, and so our most Judicious Commentators expound these words, that the Spirit of God concerneth himself with the very words of believers Prayers.

Here then the Reader may see all that is asserted by the Assembly, evident by plaine Scripture; and moreover a great encouragement for all the Children of God to expect assistance to the very words of their Prayers, when God calleth them to speak in Prayer, and all this without dependence on the Words of a Form.

And let the Reader observe, that our Author appeareth of the same mind, by what he asserteth Page. 5,4. In these words *there may be some men tho not very many, able to express themselves Significantly and Decently* ex tempore, *and there are some occasions that require it even in publick, & on these occasions when a man hath not time allowed him to reduce his desires into form before he offers them, he may depend on the assistance of God's Spirit.*

From which words I infer, that then there must needs be some promise of the assistance of Gods Spirit for Prayer in publick, without a form; for no man can warrantably depend for that which is not promissed by God, but we may hopefully depend on the assistance of Gods Spirit for Praying in publick, without a form.

Therefore the assistance of Gods Spirit for praying publickly without a form is promised.

Object. If the Author, or any other Say, that this dependance, for the assistance of the Spirit in publick prayer, without a form, is but allowed at Some extraordinary times.

Ans. We are at no time warranted to depend for that which is not promised, for we cannot depend in faith, where there is no promise; and yet the Author saith, we may depend for it, take notice of *Deut.* 15. 6. *The Lord thy God blesseth thee, as he promised thee,* Its by promise we have a Saviour, and with him all Spiritual blessings Acts. 13, 23. *Of this mans seed hath God according to his promise, raised unto Israel a Saviour Jesus,* there is no hope but by the Covenants of promise. *Ephes.* 2, 12. So *David,* found

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in his heart, to Pray for the eſtabliſhment of his houſe, becauſe God had revealed and promiſed it, 2 *Sam.* 7, 27, 28.

Hereby alſo we may See where the preſumption, he mentioneth is to be placed, for the mantainers of this Scripturall Doctrine, have faithfully performed their duty in making it known to the world; neither is the aſſiſtance of Prayer by an extrordinary gift, but common to all the Children of God, as hath been evinced, and for further Confirmation of the Same aſſertion Condſider, *Rom.* 8. 26, *Likewiſe the Spirit alſo helpeth our infirmities, for we know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.* Verſ. 27. *And he that ſearcheth the hearts knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the Saints according to the Will of God.*

In which Scripture theſe 4 things are clear. 1. That the beſt of Saints on earth ſome times know not *what* to ask of God. 2*ly*. That the *Spirit* helpeth their infirmities. 3*ly*. That this help of the Spirit is ſo efficacious and prevalent, theſe Prayers are the *mind of the Spirit*, and called his *interceſſion*. 4*ly*. That theſe prayers by this aſſiſtance, are according to God, or the will of God.

For the firſt of theſe they know not *what* to ask, obſerve, its not ſaid, they know not *how*, or in what Spiritual or acceptable manner, but *what* to ask.

2. The forms of Prayer preſcribed by God, were then extant, known and regarded by the Saints; yet they knew not *what* to ask.

3. This ignorance *what to ask*, could not be as to generall petitions, for the Lords Prayer expreſſeth all the general Petitions which we are to pray for.

4. Neither the Apoſtle nor any other Saints ſhould ask any thing of God, but what was comprehended in theſe general Petitions.

5 Therefore their ignorance what to ask muſt be, what *particular* mercies to ask *hic et nunc* according to their various neceſſities.

6. Tho they did know their various emergent, particular neceſ-

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sary mercies, were *virtually* contained in the form of the Lords Prayer, yet they thought it not sufficient only to repeat the *words* thereof, but found it their duty to have an explicite *Distinct* conception, of these *particular mercies*, their present exigencies required.

7. The apostle and other Saints found themselves at a loss, without *Divine Assistance* to discern what particular Mercies were most necessary and Seasonable, for them to Pray for, and thereupon acknowledge, they know not *what to ask*.

The second thing to be observed in this text is, the Supply of this defect by the Spirit of God, enabling them what to ask as they ought, because *he helpeth their infirmities*, whatever other help they had by the Spirit, as to their tryalls. 2*ly*. Yet this helping of their infirmities, is also relative to their Praying, as is evident by the particle ωσαυτως, for we know not what we should Pray, so that this help is a cure to their ignorance, a levamen or support, as the word beareth curing this infirmity, *but the Spirit helpeth*.

3. This help is given to all the Children of God or Saints, as this text nameth them, the Apostle including himself with the rest, to restrict this help to some eminent Set of believers were meer violence to the text, and full scope of the place, for this help belongeth to them who are Saved by hope Vers. 24. And afterward Vers. 28. *To such as love God, and are the called according to his purpose*.

4. When the Spirit helpeth, *what* they shall Pray, this is a distinct help from the *manner* of Praying Spiritually with the heart, grace, desire, fervencie, for this Praying with grace in the heart is expressed, by these words, *with groans that cannot be uttered*: so that the help of the Spirit, is not only to Pray with grace in the heart, but as to the matter of Prayer also.

5. Seing the Spirit of God giveth help to his Children as to *what* they shall ask, then there is no warrand or reason to restrict this help to *mental Prayer only*, but that he helpeth them to Pray, which way soever God *calleth* them to Pray, he who giveth *what* to ask, giveth also to *speak* it, when he *requireth speaking* and that the Spirit of God is concerned in the very words of the prayers of his Children

hath been made out already from Gal. 4. 6. Hoſe. 2. 23. *And they ſhall ſay, Thou art my God* Jer. 3, 19 *Thou ſhalt call me, my Father.* &c Iſa. 12. 1. *And in that day thou ſhalt ſay, O Lord, I will praiſe thee: though thou waſt angry with me, thine anger is turned away, and thou comfortedſt me.*

This is not preſcribing them a form. but what the Spirit of God ſhall prompt them to ſpeak to him, *we ſpeak words which the holy ghoſt teacheth.* 1 Cor. 2, 13.

The third thing in the words is that the Prayers of believers, by this Aſſiſtance is called the *Interceſſion of the Spirit*, which ſhould be carefully underſtood, becauſe its Chriſt who is our interceſſor, yet the Spirit of Chriſt given to all who are in him, being the Spirit of Grace and ſupplications, is ſo much intereſted in the Prayers of his People, both as to *matter* and *manner* that its called his interceſſion, albeit Payer be *formally* the act of the believer,

2. Seing the Spirit of God is ſo deeply concerned in the Prayers of believers, that their Prayers by his help is ſaid to be the mind of the Spirit, and the Prayer being dignified, with the name of the Spirits interceſſion; then it muſt follow that the believer is enabled in all the neceſſary parts of Prayer as *God calleth him.*

Object. But many pretenders to the Spirit of Prayer do profane Prayer, and utter ſuch words as the Spirit of God, will never eſpouſe.

Anſ. That many pretend to the Spirit of Prayer who are Senſuall not having the Spirit, who will deny? we undertake no defence of ſuch perſons, but regret it as no ſmall part of the worlds Sin, and miſery.

2. But becauſe there are ſuch profaners of the holy Spirit, it doth not follow, that we may neglect & deſpiſe that moſt neceſſary aſſiſtance, ſeing God hath ſo clearly and fully promiſed the Spirit of Prayer, to all his children, and we commanded to pray in the Holy Ghoſt.

3 Men who ſpeak in Prayer before others, ſhould be warrantably aſſured that God *requireth it of them*, for if God do not call to ſpeak

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in Prayer, they cannot safely expect his assistance therein, all the Children of God are not called to speak in Prayer publickly, their hearts may be enabled to conceive prayer in secret, who could not do so in publick, God not requiring it of them: it were presumption to attempt that which God calleth them not unto.

4 If any man use expressions in prayer contrary to the revealed will of God, and the analogie of faith, or such as are not agreeable to the nature of prayer, or scurrilous impertinencies, such as inevitably rendreth the Prayer contemptible; such a man is so far from Praying by the Spirit of God, that where it can be hindred, he should not be suffered so to profane that holy duty.

5 As God distributeth Spirituall gifts to his children according to the service he hath for them, so they are dispensed according to the measure of the gift of Christ, tho all the Children of God have *some measure*, yet not all *alike measure*, therefore some may abound more both in the gift, and grace of prayer, than others who are also sincere.

6. Many have no expressions in Prayer, but such as are Orthodox, and pertinent, to the nature of Prayer: yet if they be but plain without the words of mans wisdom, especially if they be spiritual, savouring of the power of the Spirit of Grace; carnal men are ready to call such Prayers flat, mean, and indecent, for no other reason, but that *a natural man discerneth not the things of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.*

But I must go forward, lest this little piece of Work prove bigger, than I designed, therefore shall not now insist upon that other great and gracious Promise.

Zech: 12.10. *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplications.* All Christs Children and Family being Typified by the House of *David*, the Spirit of Grace for their *Sanctification*, and of Supplications to *enable them to pray*, is here promised.

The Author could not find out *one* such Promise, now he hath *two*, much good may they do him, and much of that Spirit of Grace

and Supplications be upon us all; and this we will by Gods grace perswade our People to depend upon, as a rich and precious Promise of God *to all the Children of God*; and therefore not by *extraordinary Inspiration*, as the Author giveth out.

Page 45. He saith, *Neither is there any command in Scripture, requiring us to worship or pray to God in a conceived extemporary, or unpremeditated Prayer, or so much as an example in a setled ordinary Congregation where it was practised.*

Ans. If all conceived Prayer be destitute of the Command of God, then all Extemporary Prayer must necessarly be Will-worship, and therefore unlawful: Why then did the Author say, *page 54. That extemporary prayer was not unlawful*; for my heart cannot get his words cemented; for to say, *its not unlawful in worship*, and yet *no Command of God for it*, cannot be reconciled. Yet

2. This which the Author saith, That *there is no command of God for such prayer*, is no less than to charge all in the Christian World as guilty of Will-worship, when ever they use extemporary prayer.

3. Is there no Command to pray without a Form? *Job* is commanded to pray for his Friends, let the Author shew by what form he was to pray, or what form was extant for such an unparallelled Case, *Job* 42. 7. The Prophet requireth the people carried Captives to *Babylon*, that they should pray for the peace of the City, where they were Captives; where is the form by which they shall pray? They are commanded to pray, but we find no form prescribed them; plenty of such instances might be given, where men are commanded to pray, but no colour of any form of words.

4. As for examples, *where extemporary prayers were used in Congregations*; he cannot but know that all the Records we have of publick prayers in the New Testament, are *all without a form of words*; this therefore is inadvertently urged by the Author, because it plainly crosseth his design.

Page 46. We have a new Argument for forms, which is but lost labour, Disputing against no opponent: when he saith, *whosoever prayeth to God with faith, sincerity, fervency, love, &c. he prayeth*

eth acceptably to God, and that one praying by a form may have all these qualifications.

Anſ. All this being conceded, what gaineth the Author? except he would make it appear, that no man hath theſe qualifications, who prayeth without the words of a form, which can never be proved; and the more the Author eſſay it, he ruſheth ſtill the deeper in contradicting his own words, whereof he hath been often minded; he expreſly ſaith, *page* 49. *The Spirit of Prayer is the Grace, the heart, the diſpoſition and ability to pray; and whether it be with, or without a form, ſuch a mans prayers are acceptable to God.*

2. Since then that Prayers by the help of the Spirit are *acceptable to God without a form*; Why doth the Author make it his intire concern to Diſpute againſt ſuch Prayers as he acknowledgeth, are *acceptable unto God?*

3. He doth not find us aſſerting, That all Prayers by a form, are unacceptable to God; but as our Larger Catechiſm, ſo we ſay, That the Lords Prayer may be uſed as a Prayer, and hereby that venerable Aſſembly of Divines has left it, as their Maſter *Chriſt* left it, when his people pray, either to *ſay* the words, or to pray after *this manner.*

Page 47. The Author ſaith, That we ſing forms of Prayer, *The Diſſenters make no ſcruple to turn theſe Forms of Prayer into Metre, and then ſing them Line by Line after the Miniſter* and quoteth the beginning of the fifth Pſalm.

Anſ. We ſing the words of the Pſalms, becauſe we are required to ſing them, whether they be *materially* Praiſes or Prayers, they are *formally* Pſalms, by the Inſtitution of God, and ſo we uſe them: ſo that this argument is of no weight.

2. As for our manner of ſinging, one line being read after another, we allow it as an expedient for Edification, that theſe who ſing, may thereby have the more time to conſider what they ſing, in the praiſes of God.

3. Its ſtrange inadvertency to find the Author ſo frequently accuſing that manner of ſinging, which he confeſſeth is uſed by themſelves, how the Church of *England* will be ſatisfied with ſuch Reflections,

flections, and exposing their own manner of Worship, I leave to themselves.

But these extemporary Prayers are most unhappy things in the Author's Eye; For

Page 48. *Extemporary or conceived prayers may want these qualifications of prayer, as I believe will not be denied, and may be performed without reverence, or decency of expression; and the Scriptures observe, that a man may make long prayers, and yet have a mind disposed to devour widows houses.*

Ans: 1. That conceived Prayes may want Spiritual qualifications, is not doubted, and so may Prayers by a Form; these *may be's* say nothing, men may be mockers of Prayer, both without, and by a form: But what followeth, shall men therefore neither pray by a Form, nor without a Form?

2. For that Observation, that *a man may make long prayers, and yet devour widows houses?*

Ans: 1. That the Question under Debate, is not about long or short prayers, and how it dropeth in here, I know not; for its impertinent to the Subject in hand: But 2. That such who make long prayers, may devour Widows Houses by injustice, breach of Covenants, and oppression, I doubt not, for many poor Souls find it so at this day, and do now complain of it.

Page 49. 1 Cor. 14. 15. *I will pray with the Spirit, I will pray with the understanding, I will sing with the spirit, I will sing with the understanding also.* And page 50. *Its unreasonable to interpret singing with the Spirit in one sense, and praying with the spirit in a contrary.*

Ans: The scope of that Scripture will shew the Authors mistake; because the singing and praying mentioned in that Scripture, are by *immediat inspiration*, as is acknowledged by all; and therefore neither their singing nor praying could be by any *set form*; but as the Spirit of God did inspire it; only for the profit of others, the Apostle instructeth to sing and pray with understanding: This *understanding* in this place, being passively taken, that is, so as others might understand what they spoke, by their extraordinary Gifts: its evident then they followed no set form of words, either

ther in singing or praising, for they spoke in an unknown Tongue, by immediat Inspiration.

The Author then hath no help for Forms from this Scripture, neither is there occasion for contrary Interpretations, neither the singing nor praying here being *by forms*.

Page 50. *We find the most spiritual persons addressing themselves to God in forms, our Saviour himself on the Cross, when in his agonie, he repeated these words*, Psal. 22. &c.

Ans. 1. Here is the most flourishing, but yet the worst argument for Forms that the Author hitherto hath brought to the field; because Forms of Prayer are for the use of these who need forms; But its indignity done to the Son of God, to put his Name in the Role of Creatures, standing in need of a Form.

2. *Christ* using the words of that Psalm, was, because they were a Prediction of himself, spoken by *David* in *the person of Christ*, saying also in the same Psalm, *they pierced my Hands and my Feet.*

3. If it should be said that *Christ* used the words of that Psalm, not for any need of a Form to himself, but to teach others to make use of Forms. I answer, This cannot be, because our Saviour would not teach any other man to use these words in a Form, which did properly and only belong to himself, for no man was to use these words as they there predicted, but he who did bear upon him the wrath of the Almighty, for the sins of the Elect.

4. There is great difference between Predictions, what *Christ* would speak on Earth, and setting forms, directing him how or what to speak; the Scriptures concerning *Christ* behoved to be fulfilled by him, but not as forms.

Page 51. He quoteth *Rom.* 8. 26. which he toucheth but sparingly, and no wonder, for its too hot to touch close, being a special friend to that he calleth *extemporarie prayers*; yet some liberal gleanings fall from his hands, when he is in view of that Scripture.

And to pray with this grace, is to pray in and with the Spirit, whether we use words or no; and if we do use them, whether we reduce them

into a form first, or pour them forth as they present themselves to our mind.

Ans. here is another full Concession that Prayers dictated by the Spirit may be poured forth, even as they are presented to our mind, without a form, if the Author will but allow me to glean in his own field, I am sure to get a sheaf made to stand upright, when his own sheaves are bowing.

Page. 52. After the Author hath said, its certain that God did furnish some, with words for extemporary prayer, he appears afraid, that its too big an handfull for the gleaners, therefore addeth.

But then its manifest that this was an extraordinary gift of God, and a part of prophesie, and we may not Depend on the holy Ghost for this gift.

Ans. It is made to appear already that the Spirit of Prayer is given in some measure to all the Children of God, and that therefore they have it without any extraordinary Gift.

2ly. By the Authors own words in the next foregoing page upon *Rom.* 8. 26. Its acknowledged they have it without an extrordinary gift because the help of the Spirit mentioned in that text belongeth to all believers, whither endowed with extrordinary gifts or not; when he saith they may, *pour out the words as presented to their mind by the Spirit.*

Page. 52. *Davids Psalms were first reduced into form.*

Ans. All that can be said is, that these inspired *Psalms*, were put into the hands of chief musicians, and all that our Author saith, that *David* first penn'd, and then delivered them, what then? Could they be delivered for publick use before they were penned?

And that which he saith of 1 *Cor.* 14. 26. Is no better.

And its probable the prophets. 1 Cor. 14. 26. *Did the same; for they are supposed every one to have a Psalm, a Doctrine &c.*

Ans. To call these extraordinary inspired *Psalms, Doctrines, &c. Forms*, is without all shew of Reason.

2ly. The Apostle found these *Psalms, Doctrines, &c.* very unready, as being set in an unknown tongue, and not fitted to the peoples understanding, so that the Author can get nothing gathered here for

for forms, but he is to be excused; for the field is bare and can spare nothing to him.

Page: 53. *But further that place* Eccl: 5, 1. *Seems to me to afford a strong argument against such Prayers. When thou goest to the house of God be not rash with thy mouth, and let not thy heart be hasty to utter anything before God* &c.

Ans. 1. And yet a strong argument against Such Prayers as he hath said, are acceptable to God. Should not the Author stand in awe to write against what is acceptable to God?

2. As for rashness in speaking before God, we are all concerned obediently to advert unto this Direction: and let the reader observe that a form in Prayer may be observed as to words, when there is neither reverence to God, nor Understanding of what men speak, and so all they speak be found rash on the speakers part, so also men may be guilty of the same rashness when they pray without a form; if they set not before their eyes, the rules God hath given to direct us in Prayer, and depend not on the promised help of the Spirit of grace and Supplications: But.

Page 54. *I appeal to you whether it would not be looked on as a rashness, for an ordinary person to speak to a prince, or Solemn assembly concerning a matter of great moment, in words unpremeditated and unformed* &c.

Ans. This again is another argument against all extemporary Prayer, it wearieth me to write so often the Author's inconsistancies, for if this argument speak any thing, its against all conceived Prayer, & that every man Since the creation of the world Sinned, whoever Spake to God without a premeditated form, Godly Nehemiah, and many others are now condemned, he when delivering the cup to the King being sore afraid prayed forthwith unto the Lord, without time for premeditation, yet the church of God had publick benefite by this Prayer, tho he was sore afraid of the King; yet he could be free with his God, as knowing his necessitie could admit of no delay, being constrained to answer the King immediatly, and yet would not answer before he sent up his desire to God: if we were all better acquainted with frequent Praying,

making our requests known to God in every thing, we would not have so much noise of the words of *Forms*.

In the same *Page* we have his ample Concession.

But in asmuch as God has not expressly forbidden all extemporary prayers, I would not be understood by this to condemn all such as unlawfull: there may be some men (tho' not very many) able to express themselves significantly, and decently, ex tempore, and there are some occasions that require it even in publick.

Anſ. Here is sufficient ground to confute all the arguments the Author hath hitherto brought against Extemporary prayers, which I leave to the discerning of the judicious Reader. But he addeth,

And on these occasions, when a man has not time allowed him to reduce his desires into Form, before he offers them, he may depend on the assistance of God's Spirit.

Anſ. And needeth he not depend on the assistance of God's Spirit after he has reduced his desires into a Form, if the form be once attained. It will do for it self, but hath not a man as much need of the Spirit of God to help him by a Form as without it, shall we say that the words of a Form will do the whole work.

From this *Page* to the end of this Chap. I find little argumentative, and therefore shall soon dispatch what remains.

Page 55. and 56. He hath two conjectures concerning other mens prayers; the one concerning Ministers *praying in publick, that some of them compose forms of prayer, & then pray according to these forms.*

Anſ. I know no way he hath this, if it be not by some personal experience.

The next is *Page* 56. Where the Author saith, *that good men who make conscience of secret prayer to God, do by degrees fall into a Form.*

Anſ. I give this the same answer I gave the other conjecture, and perswade my self that as the Author worded it, it is the very way of a decayed Soul, for if men shall observe their daily recent mercies, and how badly improved, and if even the remarkable sins of every day be noticed as they ought, if men be desiring to grow in Grace, if men observe the temptations whereby their Souls are hurt,

hurt, the binding up of such by the words of a Form, would be a very bondage.

I must also say that the Scope of this discourse, I will not say of the Author, but that the *extentio animi* is against the very power of Godliness; And to reduce us all to bare Form of words, not only in publick, and in our Families, but in secret also; and so to be *prætereà nihil* nothing but Forms, as Papists are at this day: And therefore it concerneth us all to take notice of the warning given us 2 *Tim.* 3. 5. *That in the last days perilous times shall come,* wherein amongst other evils it is said, *some shall have a Form of Godliness, but denying the power thereof: from such turn away.*

For all the Author hath said, that extemporary prayers are not unlawfull, and that they are acceptable to God, if there be Grace in the heart: Yet no stone is unturn'd against them, but all assaults hitherto want success, therefore once more.

Page 56. *Let me observe that the use of extemporary conceived prayers, even in cases of necessity, is founded on a general rule of Scripture only, which commands us to ask of God what we lack,* And a little after, *general commands ought only to take place in such cases, where God has not laid down a particular rule.*

Ans. 1. This position doth again cut off all liberty for conceived prayer in publick or privat, for tho' there be a general command to ask what we need, yet now there being a *particular rule* for a Form, the general command is thereby Exhausted, and so by the Author there is no room left for any manner of prayer, but the Form.

2. If a particular subsequent command evacuate the general, then it followeth that when God requireth us *to call upon him in the day of trouble,* that we should not call upon God at *any other time,* but in the day of trouble, this being a particular command, under the general command of calling upon God; which particular command doth evacuate the general, for it *taketh no more place* as the Author saith. So if a man call upon God in the time of health and prosperity, he hath no command for it, and so is but will-worship, the inference is *genuine,* and let the Author see to its Solution.

Page 57. The Author speaketh to a second supposed exception of dissenters against Forms.

I come now to speak to the second, that all Forms of prayer are unlawful to Christians, and that it is a sin to joyn in a worship where they are used, or so much as to be present at it.

Ans. Who they are that maketh this objection I know not, but for us, we utterly disown it, and so dismiss it.

Page 59. *There neither is, nor has been, any established Church these* 1500. *Years, but has maintained their lawfulness, and used them in the service of God, that is Forms of prayer.*

Ans. 1. The Author wrongeth his Reader in confounding, but never distinguisheth *Divine Forms* from *Humane Composures.*

2. We use *Divine Forms* in publick Administrations, and therefore are not divided from other reformed Churches on that Head, as was instanced in all our publick Administrations.

3. No other reformed Churches make *Humane Forms* and *Composures Terms* of Communion; that if men do not *assent*, and *consent*, and *subscribe*, they shall be forced into a separation.

4. If by Forms of prayer the Author understandeth *Humane Composures* and *publick Liturgies*, I deny they took place in the Church of God for many Centuries after Christ.

Justin Martyr Apolog. 2*d.* Saith that *their ministers prayed according to their ability*, this could not be to read prayers, for reading is no great Tryal of a Minister's abilities

So *Tertullian* apolog. 39. Saith their prayers *were fine monitore, without a monitor, because they prayed from their heart.*

Dr. *Burnet* in his History asserteth, *that publick Liturgies came not under publick consideration for* 400. *Years after Christ, and several Centuries after, before* Gregories *composure was established.*

I find no further in the following *Pages* of any new Argument requiring notice, till we come to

Page 63. *And I dare appeal to your selves, whether some very Immoral persons, guilty of gross and Scandalous Crimes, have not been eminent for this gift of prayer, and whether such persons are not apt to flatter themselves that they are the Children of God, and endued with his Spirit notwithstanding all their wickedness: and it is Impossible either to convince these persons of their mistake, or to comfort*

poor

poor Ignorant people dejected only for want of this gift, whilst they are poſſeſſed with this opinion of the unlawfulneſs of Forms.

Anſ. 1. Some by Nature and its improvement by multiplied Acts, acquire an habit of ſpeaking more orderly, and decently than others.

2. Such perſons being Educated Chriſtians, by profeſſion, and having occaſion often to hear, ſpeak, read and converſe, in religious things, may ſpeak of the matters of God, whether to God or men, much more pertinently and fluently than others: and have no more but a natural gift themſelves remaining immoral and wicked.

3. And being pinched by affliction may pour out prayers, with great natural fervour, or in expectation of the applauſe of men may ſpeak in prayer, to the Admiration of others; and yet all this but natural acquiſition, and no ſpecial gift of the Spirit of Chriſt.

3. Beſides theſe improvements of nature, our Saviour Chriſt having received gifts for men, and beſtowing them on whom he will, for the good of his Church; thereby many have been endued with common gifts of the Spirit of Chriſt, whereby others are edified, but not themſelves, they being ſtill deſtitute of the ſpecial Sanctifying Grace of the Spirit, and ſuch as Chriſt will ſay unto at the laſt, depart I know you not: tho' their partaking of theſe common gifts, was the occaſion of their concluding themſelves in a State of favour with God, miſtaking thoſe common gifts for ſuch as are ſpecial, and Sanctifying: ſuch perſons never being converted to God, and truely Sanctified, may notwithſtanding of all their common gifts, be lewd and Scandalous in their practice.

5. Whatever judgment we may paſs upon our ſelves, yet we are not ſo much concern'd to judge by what gifts other men do pray, or if they have the grace of prayer together with the gift, is not our part to ſearch: tho' it be certain that where the converſation is ordinarly ungodly and vicious, whatever gift a man hath, yet he wanteth the Grace of prayer.

6. When ſuch immoral perſons are endued with a common gift of the Spirit, enabling them to ſpeak pertinently in prayer, ſure

it

it is not that gift, which maketh them Immoral and Scandalous, nor is the Gift of *Christ* to be despised on that account; for common gifts sanctifie no man, tho such as God hath honoured with them are the more guilty, for profaning of his mercies, and their ingratitude to God.

7. Only Believers in *Christ Jesus*, who are sanctified by the Spirit of Grace, partake of the grace of Prayer; and as the Giver of this Grace pleaseth to imploy any of them in his service, for the good of others, so he bestoweth the gift also, in what measure he pleaseth.

As for persons who are dejected for want of a Gift of Prayer, they have need of sound and skilful advice; for the meer want of such Elocution as others have, should not discourage them, tho all should covet the best Gifts: But

2. If persons have no Inclination, nor help by the Spirit of God to pray unto him: there is just cause for fear, but not despair; I say just cause for fear and grief of heart, because all the Children of God have the Spirit of Prayer in some measure; yet no cause for despairing, because *Christ* hath promised the *Holy Ghost to them who ask him.*

3. To direct such persons only to the words of a Form, will never prove a cure to their Souls: *For if any man have not the Spirit of Christ, they are none of his*; therefore such persons should be exhorted to cry unto God for the Spirit of grace and supplications.

Page 63. The Author once more urgeth the use of forms in Prayer.

A great part of the world cannot do it without a form, Children and ignorant persons are at a loss for words.

Ans. As for young and very ignorant people, we allow them the use of forms, until God enable them more; but withal exhort them to further progress, lest if they should still rest upon forms, they should be satisfied with a form of Godliness only: But

Page 64. He saith, *As for Children and ignorant people of our perswasion, he is well assured, many of them never bow their knees to God.*

Ans. This is not the first of the Author's mistakes, that we have seen,

seen, for we have occasion to know what they do in the service of God, better than he; and I am well assured of the contrary of that he asserts; he affirmeth, not knowing what they do, and I affirm upon knowledge, that commonly our Children, so soon as capable, are helped with some easie and short forms, and that many of them dayly bow their knees to their Maker, and are chastised if it be neglected.

The Author cometh often over this, our Teaching the unlawfulness of forms, which is imposing upon his Reader, for none of us Teach any such Doctrine.

Page 65. *There remains yet the third Opinion of Dissenters, which they advance against us in this matter of Prayer, to be examined, that the Minister is the mouth of the Congregation, and that the people have nothing to do, but to join with him in their hearts, an opinion far from any authority of Scripture, which expressly requires us,* Rom: 15. 6. *with one mind and one mouth to glorifie God.*

Answ. It's not long since we saw this under the Author's hand, Page 96. *That generally there is no more necessarie, but that the people joyn in their hearts, except it be on some occasions*; and when these occasions appear, we will consider his Opinion.

2. In all Gospel publick Worship recorded in the New Testament; we find no more either required or practised, but *the peoples joining in their hearts.*

3. What is said *Rom: 15: 6.* is performed in our way of Worship, using *one mouth, and not many.*

But the Conclusion must stand, whether the Premisses, will or not; that the Authors way of Worship is agreeable to the Commandments of God; let the Reader judge by the Answers, if every one of his Probations hath not failed him: I do ingeniously declare, That I have not so much as found difficulty in any of his Arguments, wherewith he chargeth us as guilty of *the Inventions of men in the Worship of God*; but I question if ever amongst Protestants, a Book was published, wherein moe of the *inventions of men* hath appeared, or a wider *Door* opened for *all manner of humane Inventions*, than by the Discourse now under consideration.

CHAP.

CHAP. 3.

Of Hearing.

SECT. 1.

PAge 68: *one great design of our Christian Assemblies is hearing; and that which is to be heard is the word of God: First, then God hath positively commanded us to read his word, in our publick Assemblies, so* Deut. 31. 10. *In the feast of Tabernacles when all* Israel *is come to appear before the Lord thy God, in the place where the Lord shall choose, thou shalt read this Law before all* Israel *in their hearing. so* Josh. 8. 35.

Neither was this confined to their solemn Assemblies at Jerusalem: *it was likewise a constant part of their sabbath service in their synagogues, as we may learn from* Acts 13. 14.

Ans. 1. That the word of God should be read in our publick Assemblies, we are agreed, for Faith cometh by hearing, and hearing by the word.

2. To read the whole Law of God at once in our Assemblies, is not practicable.

3. Some conjecture what was read in the synagogues; but tho' it were sure can be no rule to us.

Page 69. *This reading of the Law, was the great, and most effectual means God provided, for preserving the knowledge of himself amongst his People, and the best reformation began, and was carried on by restoring this ordinance: thus it's observed of* Josiah 2. Chr. 34. 29. *The like is observed of* Ezra. Nehem. 8. 3.

Page 70. *From the practice of the synagogue in reading the Law and the Prophets, the like order was brought into the Christian Church: and hence it is that* Timothy *is commanded* 1 Tim. 4. 13. *to give attendance to reading &c. And the inspired writings of the Apostles*

were

were read in the Christian Assemblies, according to Col. 4. 16. *When this epistle is read, cause that it be also read in the Church of the* Laodiceans, *&c.*

And because what the Author saith *Page* 72. Is most coherent with that which is here, let the Reader observe, *and where this ordinance is observed, they are sure of the word of Life, and it is impossible they should be ignorant of their duty.*

Ans. 1*o* The reading of the word of God is certainly his ordinance, and that both in publick and private, and the people of God may warrantably expect a blessing by it.

2*ly*. But that the *meer reading* was the most effectual mean, will not be so easily granted, for God did see it necessary to provid Prophets of old, to explain the Laws of God to his people, to exhort, reprove, threaten, and comfort them, as the Law of God required, not only to predict and propheſie (as it's taken strictly) what was to come upon them: but to *interpret, and presse obedience to the Law of God*: and accordingly the Levites not only read the Law, but gave the sense, and made the people understand the reading, not only the sense of hard words, but as it is *Neh.* 8: 7*c* made them *understand* the Law.

3*ly*. It cannot be the bare *reading* of the Law, for *David* had the reading of the Law plentifully, both in publick, and in private, yet he found not that of it self *sufficient* for understanding of the Law, and did know that except he *understood* the Law, the reading of it would not be the most effectual mean, and therefore prayeth unto God *Psal.* 119: 18. *Open thou mine eyes, that I may behold wondrous things out of thy Law*, so verse 73, *Give me understanding that I may learn thy Commandments*. And often, *teach me thy Law*.

4. It is *not impossible*, but that people may be ignorant of their duty, even when they have occasion to hear the Law duly read, for *First*, our Saviour *matth.* 22. 29. saith, *ye erre, not knowing the Scriptures*; he saith not, because *ye read not*, or *hear not* the Scriptures read to you, for these who are rebuked for not knowing the Scriptures, wanted not the publick reading of them.

2*ly*. Many who heard the word, yet brought forth no fruit by it,

because they did not understand it, *Mat.* 3. 9. And these who did profit, were such as understood it *verse* 23.

3*ly*. Christ's own disciples are reproved for not *yet understanding* who had occasion, both before, and after they were his Disciples, to *hear the Law read*: therefore our Saviour, who was not of that mind, that the reading was the *most effectual mean*, he in compassion used a more effectual mean, *Luke* 24. 45. *Then opened he their understanding, that they might understand the Scriptures*; Christ knew it was *more than possible* for them to be ignorant of their duty; by only reading, or hearing the Scriptures read.

4*ly*. Do not some who have the reading of Scripture, yet being unlearned, and unstable, wrest them unto their own destruction? Is it impossible that these people be ignorant of their duty? 2 *Pet.* 3. 16.

5*ly*. Are not some under judicial Plagues, that tho' they hear, they cannot understand, *Isai.* 6. 9. And quoted by the Apostles, *Acts* 28. 26. Saying, *Go unto this people, and say, Hearing ye shall hear, and shall not understand*, is it impossible for these to be ignorant of their duty, to whom it's *impossible to understand it*? until God remove his judgments: I need say no more, the Reader will see the Authors assertion was inconsiderat.

6*ly*. *Timothy* I yield, is commanded to give attendance to *reading*, and no doubt to reading in publick, as the edification of his hearers required; but that the reading mentioned in the Text is, only *publick reading* cannot be instructed, for he was to be diligent in reading privatly also, in order to his further accomplishment for Ministerial work.

Page 71. We have a new and rare opinion broached; I shall give you his own words. *This publick reading the Law, was of so great reputation, that it is Termed, Preaching it, as we may see from Acts* 15. 21. *For* Moses *of old time, hath in every City them that Preach him, being read in the synagogues every sabbath day; the word* Preaching *has a peculiar sense in the* New Testament, *and signifies properly to declare, or proclaim the Word of God, as a Herauld or Cryer proclaims the laws or orders of a King.*

Hence, only those that proclaimed the Gospel, to such as had not heard it before, or read the Old Testament *to the people, are said to preach: preaching is distinguished, from teaching and exhortation, and it's observable, that in the whole* New Testament, *tho' reading Scriptures is called preaching, yet interpreting them applying them, or exhorting the people from them in a Christian Auditory, is never called by that name.*

Ans: If these New Dictates be received, they have an evident tendency to deprive men of the great mean of their Salvation, which is preaching; for *it pleased God by the foolishness of preaching*, 1 Cor. 1. 21. *to save them that believe.* But by the Author, none of us can be saved now *by preaching*, except it be by *hearing of the Law read*, we cannot have other preaching; for we in these Nations have heard the Gospel already preached; and we can have preaching no more but at the first. What cruel Divinity is this to the souls of men? the case is plain, for God *saveth by preaching*; and the Author saith we have *now no preaching*, nor shall ever have hereafter, because its long now since it was first preached to us; and all we can expect is, the reading of the Law, but no preaching.

2ly, But having found some assertions of the Author unwarrantable already, I shall God willing, try the strength of this also, and make it appear, that *preaching properly* is found; where its neither the reading the Law, nor the first publishing of the Gospel to a people.

And shall begin there where himself hath laid aside the word preaching, *Acts* 20. 7. *Paul* is said to preach to the Disciples, whereas, saith he, the original word is διαλέγεσθαι which signifieth to Discourse or Dispute; but the Original words which properly signifie preaching, are κηρύσσω or εὐαγγελίζω, by which the Author concludeth, that place is answered: but let the Reader look a little further, and he will find the word he missed in *Verse* 25, and now I know that ye all among whom I have gone *preaching* the Kingdom of God, the word there is κηρύσσων where its to be observed, that the Apostle calleth all his publick Teaching among them

preaching: So that here we have one place where the Gospel is *preached* to these who heard it *before*, by the proper word which the Author seeketh after; for he had been three years amongst them, which was more than once, as a Herauld publishing a Proclamation, and so be gone: Neither could this preaching be only a reading of the Law; for the Apostle preached the *Kingdom of God, and faith toward Jesus Christ*, verse 21.

2ly, The Apostle had preached so frequently amongst them, that they were now a formed Organical Church, with their Officers, Presbyters, whom *verse* 28. He calleth Overseers or Bishops, and to them the charge of the flock was committed, no man will say, that all this was done by *once* Preaching to them.

3ly, That *preaching properly* was to continue in the Church of God, where it was neither *reading* the Law only, nor the *first* publishing of the Gospel, I prove from 2 *Tim.* 4. 2. *Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering, and doctrine*; by which Scripture, these two things are clear: 1. That the Evangelist *Timothy* was appointed to *preach* the Gospel, and that was more than to *read* the Law. 2. That he was to *continue* preaching, which was more than *once*, as a Herauld to publish the Gospel, and so have done. For the first, That he was appointed to preach, is the plain word of the Text. And it is again κηρυξον, and that it was not to read the Law only, is evident, for in the next *verse* he is required to do the work of an *Evangelist*, which was to preach the Gospel. 2. He was to improve the Gift God had given him by prophecy, with the laying on of the hands of the Presbytery; this *Gift* was more sure, than to be a *good reader*, he had learned that when young. 3. He was rightly to *divide* the word, this was more than *reading*, his preaching then was more than to read the Law; for 1 *Tim.* 4. 11. *These things command and teach*, viz. That Christ was the Saviour, as the words immediatly preceeding shew.

The next thing to be made out is, That *Timothy* was to *continue* preaching, so the Text saith, *be instant*, stand to it, as the word beareth, *in season, out of season*; therefore preaching was

to be his ordinary work, while he was in the Ministry; and supposing, but not granting, that *Timothy* was to be *fixed Bishop* at *Ephesus*, as is asserted by these of the Prelatick perswasion: then I demand of the Author, if *Timothy* was never to preach the Gospel *but once* at *Ephesus*? to be a *fixed* Bishop, and yet preach *but once*, is strange! If the Author say, That after his first preaching, he might *interpret*, *exhort*, &c. *Answer*, But the Text saith, *preach*; And why should any presume to alter, or give it a lesser name than the *Holy Ghost* hath given it? 2. It should be observed here also, that after the Apostle hath said, preach; then he brancheth out its several parts, *reprove*, *reluke*, *exhort*, *with all long-suffering and doctrine*: All which are parts of Preaching, being performed by a Minister in his publick Administrations. This Text then doth plainly yield us *preaching*, where it was neither *reading of the Law*, nor the *first* publishing of the Gospel.

I might add many other Scriptures which overturn the Authors assertions, as *Acts* 5. 42. *And daily in the Temple, and in every house, they ceased not to teach, and preach Jesus Christ*, this was neither *reading* the Law, nor *once* preaching, seing it was *daily*.

Acts 28. 30. *And Paul dwelt two whole years in his own hired house, preaching the Kingdom of God*, this was neither *reading* the Law, nor *once* publishing the Gospel; for it cannot be thought, that the first publishing would take two whole years, in one place; the Author had done well to let the world know, *how long time* the first publishing did require? but he hath needlessly run himself into this Thicket.

Acts 3. 20. *And he shall send Jesus Christ, which before was preached unto you*; and yet the Apostle *Peter* was at this time *preaching* unto them himself, as is evident from the 2 *verse* of the next *Chap: The priests and Captain of the Temple came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead*. Here then is *preaching* to such as heard before. I need waste no more time on this, though I could instance *Philip* his preaching to the *Samaritans*, where *Christ* had preached before: And let the Reader observe, that the Scriptures

tures I have quoted for preaching, are these very words in the Original, which the Author required. I might also here observe the Authors words at the beginning of this next Section, the words are [The practice of our Church in reading and *preaching* the word] these of his Church had the Gospel preached to them long *before now*, and yet both reading and preaching remaineth with them by his own words; How cometh he to have preaching now? seing its neither reading of the Law (for they have reading besides) nor is it the first publishing of the Gospel, for his people heard the Gospel, before he was a preacher to them: if in this case preaching properly be not found in the New Testament, Then whence hath he his preaching? how unhappy a thing it is to espouse a bad Cause! He may now see that no success attendeth his labour, and let never man have better success, in attempting to deprive the Churches of God, of continued Gospel preaching, I say, *preaching properly*, according to the Scriptures.

Psal. 71. *The reading the Scriptures is called preaching, yet interpreting them, applying them, or exhorting the people from them in a Christian Auditory, is never called preaching.*

Ans. 1. Ministerial Gospel Teaching is Preaching, *Acts* 5. 42. They ceased not to *Teach and Preach* Jesus Christ; Here the Apostles Teaching and Preaching are one.

2ly, Ministerial Exhortation is Preaching, as is clear, *Luke* 3. 18. And many other things in his *Exhortation Preached* he unto the people, here such Exhortation is Preaching.

3ly, Ministerial *Reproof, &c.* is Preaching; as appears 2 *Tim.* 4. 2. where reproof, rebuke, exhortation, and doctrine, are parts of Preaching; for the Apostle there calleth them Preaching.

And for the word κηρυξ, which the Author layeth so great burden upon; besides that, the Author knoweth words are commonly Transferred, from that which they did at first most properly signifie, to express things more remote, especially its Translation not being heterogeneous, but of the same general Nature, as is this of proclaiming as a Herauld; for so is the publishing of the glad Tidings of Salvation: But 2. Let the Author take the word as strictly as he

he will, he who is an Herauld by Office, is at his Masters command, to proclaim and publish as often as his Prince requireth, be it in season or out of season: so must the Ambassadours of *Christ* publish the Gospel of Peace as often, as the Master requireth, while they continue in Office, having the unsearchable Riches of *Christ* to preach, wherein they are to continue from age to age, until Believers be presented perfect, Col: 1. 28. Whom *we preach*, warning every man, and teaching every man, in all wisdom; that we may present every man *perfect* in Christ Jesus, Ephes: 4. 11. is to the same purpose.

Page 73. *We find in holy Scripture, that the publick reading of the Word of God was with great solemnitie, it is observed Neh:* 8. 5. when *Ezra opened the Book, all the People stood up, &c.*

Answ: 1. How this can be pertinently brought in here, I see not, the Author hath another Chapter for Bodily Worship, but

2. When God speaketh unto us by his own immediat Dictates, and we attending thereupon as a part of our Worship, no doubt but we ought to render External Signs of Reverence, but the Author will give occasion for more of this in the next Chapter.

Page 75. *The Author doubteth whether after reading the Word of God, there was any Comment, or Enlargement: he granteth sometimes it was.* 2. *But it doth not appear, that this was constantly done: on the contrary it is rather probable it was not, for had there been a constant provision for such enlargment, there had been no occassion, for the ruler of the Synagogue,* Acts 13. 15. *To send to* Paul *and* Barnabas, *after the reading the Law and Prophets that message we find there, men and brethren, if ye have any word of exhortation for the people, say on.* St. Paul *supposes him that teaches, and him whose office it was to exhort, distinct from him that ruled, and him that ministred,* Rom: 12. *And it doth not appear that every Church was furnished with all these Officers.*

Answ: 1. To what purpose all this is brought forth, I cannot perceive, except to prove that in publick Assemblies for worship, there was no preaching or expounding but only reading.

2*ly*. but the *Levites* expounding what was read, is one proof

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there was more then reading. 2ly. Our Saviours practice, is another instance, Luke 4. 16. Where he is found reading a Text Isa. 61. 1. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor*, &c. I hope the Author will allow Christ's following discourse, the name of preaching, seing he was anointed to preach the Gospel. 3. All the recorded Sermons of the *Apostles* were properly preaching, whether there was any publick reading preceded their Sermons or not, making it alwayes their work to preach Christ, rather than to read to the people,

3ly. The rulers of the synagogue *Acts* 13. 15. Sending to the Apostles, to speak a word of exhoreation after the reading of the Law, doth not prove, that such exhortation was not in use, but rather the contrary, that because it was used, the Rulers gave notice that the *opportune* time for exhortation, was then after the reading of the Law: and it's observable, that upon this invitation, the Apostle had a large successful Sermon, which we may well call preaching, for *verse* 32. The Apostle himself saith, we declare unto you glad tidings, &c.

Page 76. *Lastly we find, that they had a summary of the principal doctrines of the Gospel, which they delivered to the people, and by which, they ordered their own discourses, and judged of what was delivered by others, thus* St. Paul *to* Timothy 2 Tim. 1. 13. *Hold fast the Form of sound words, which thou hast heard of me*; Chap. 2. 2. *The same commit thou to faithful men who shall be able to teach others*; *perhaps this may be that proportion of Faith, according to which the Prophets were exhorted to prophesie* Rom. 12. 6. *I think it is not doubted, but this Form of sound words contained the main foundamentals of Christianity*; *and* Paul *tells us what those were*, Heb. 6. 12. *Therefore leaving the principals of the Doctrine of Christ*, &c.

Anſ. 1. What that Form of sound words was, the Author cannot tell: and therefore saith, *Perhaps* this may be that proportion of Faith, &c. And so leaveth it as dark as he found it.

2ly. The Author appears to understand this of some written Form otherwise

otherwise it maketh not for his purpose, and that it was delivered to the people as a Form, but this is said without proof: *Timothy* was to hold them fast in Faith.

3*ly*. The Form of sound words is as our best Commentators, expound them, the Gospel preached by the Apostles, and that the same to be committed to faithful men able to teach others; and these six Heads or foundamentals were this Form, is *meer conjecture*; therefore the Author sayes modestly, in all *probability* it was, so the naming of principles doth not prove all are there.

SECT. 2.

Page 77. *These are the rules, and examples the Scriptures propose, let us compare the practice of our Church with them; and surely no copie can come nearer the Original: for* first, *our Ministers are expresly obliged in their ordination, diligently to read all the Canonical Scriptures of the* Old *and* New Testaments, *unto the people assembled in the Church, where they shall be appointed to serve.*

Ans. If none can come nearer the rules of Scripture, then they are at the utmost point of perfection attainable in this life! The Author hath now surmounted the Apostle *Paul, who acknowledged he did but know in part, and prophesie in part; then all the prophesies and promises for greater Puritie, and that the light of the* Moon *shall be as the light of the* Sun, *and the light of the* Sun *shall be seven fold, as the light of seven days; in the day that the Lord bindeth up the breach of his people.* I say all such promises are fully accomplished, and no more to be expected by such as worship after this manner.

2*ly*. Why then saith the Author, *Page* 159. *Tho' we are yet too far short of the Primitive practice and institution*; can none come nearer Scripture rules and Institution, and yet yourselves too far short of the Institution? Let any who can, reconcile these.

3*ly*. This importeth no less than a limiting of God, what doth blind mortals know of what is to come; and what the power of God can yet bring his Churches unto? had he said no Copie hath come nearer the Original, he had said too far; himself confessing

they are far short of Primitive practice, but to say none can come nearer is intollerable, 4*ly*. The reason the Author giveth for this, is because they read much Scripture: but if another Church should read more Scripture, which can be, then which of the Copies is neareſt the Original? It cannot be your Copy, for others read more, nor can it be theſe who read more, for according to the Author, none can come nearer the rule than you, and yet the reaſon he giveth for this, is much *reading* only.

5*ly*. If the quantitie, or *how much* reading, be the reaſon why men come neareſt the *rule*, then God hath *preſcribed* by ſome rule, how much we ſhould read at once, or in one day, but God hath no where preſcribed to us ſuch a rule: Therefore mens *reading much* cannot be the reaſon why they are *neareſt* the rule; if there be any ſuch rule, make it appear, and if there be no rule preſcribing *how much*, with what colour can it be ſaid, you come neareſt the rule; for it's yet under debate, but that leſs reading, and expounding what is read to edification, will be found nearer the rule, than much reading where no help is given for peoples underſtanding the Scriptures.

6*ly*. Theſe come not neareſt the rule who read *too much*, and more than God hath given direction to read, as any part of his Service or Worſhip, but you know who read *Apocrypha* in God's publick Service, which he hath given no rule for, therefore ſuch come not neareſt the rule.

7*ly*. Theſe cannot be ſaid to come *neareſt* the rule who read *too little*, or may be never that which God hath preſcribed to be read, but you know who lay aſide *a conſiderable part* of the Scriptures from their publick Service & Worſhip, and then thoſe who do ſo, are not neareſt the rule. If it be ſaid that no Scriptures are left out, but ſuch as are leſs proper and profitable for ordinary Aſſemblies, yet the word of God ſaith, all Scripture is given by inſpiration, and is profitable for Doctrine, reproof, &c.

Again, if it be ſaid that Miniſters, are allowed to *read all the Scriptures* in publick: and yet if men be *tasked* every Lords day, and Holy day, they muſt hold by their Task.

Page 78 *For the more Solemnity of theſe readings, our Church*

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joyns with each of them, Praiſes, Thankſgivings, or Confeſſions, according to what we find practiced in the Holy Scriptures.

Anſ. If what they joyn to theſe readings be not Inſtituted of God, then let the Author conſcientiouſly mind his ſecond poſition *Page 3. That the Holy Scriptures contain the Revelations of God's Will, concerning his Worſhip, and beware of adding, or joyning what is not preſcribed by theſe Scriptures.*

Page 79. *It's ordered in our Church, that the Miniſters ſhall explain ſome part of the Holy Scriptures every Lords day; and exhort their Congregations in a Sermon.*

Anſ. If there be no more Scripture explained but the Text before a Sermon, your hearers are at a great loſs, tho' you ſhould read twenty Chapters every Lords day, and explain nothing but a Text.

SECT. 3.

Page 82. The Author chargeth diſſenters, with the neglect of teaching the principles of Religion, ſaying, *That tho' a man frequent your meetings all his life, yet he has no ſecurity, or hardly poſſibility of Learning from your publick teachings, all the great myſteries of his Religion, or the neceſſary principles of his Faith——And hence it happens, that hardly any one man in his life, ever goes through the neceſſary articles of Faith: or of practice in his publick Sermons, and for the truth of this, I appeal to your ſelves.*

Anſ. The Reader, who is a ſtranger to us, may readily think how can this be falſe, being aſſerted by a perſon of ſuch Note, and with ſuch confidence! appealing alſo to our ſelves for it's truth, and ſeing he hath appealed to our ſelves, I declare upon certain knowledge that what he hath aſſerted, is a moſt unjuſt imputation, for which he hath cauſe to ask forgiveneſs of God, and I do appeal to many thouſand now living, who are ordinarly witneſſes to the contrary, and many of the Authors own perſwaſion know the contrair: with what peace of conſcience can any man thus impoſe upon ſtrangers! And impreſs future generations, with that which is ſo

far from truth! it being publickly known, that we ordinarly, and orderly, go through all the Heads of our Christian Faith in our publick Sermons.

Page 82. *You have no Summary of principles injoyned either to be read, or taught in your publick Assemblies: a Catechism you have but neither your directory nor practice make it any part of your Lords-days-Service: and besides, your Catechism is such that it no wayes answers the design of a Form of sound words: I have already shewed that such a Form, should contain only the first and necessary principles of the Oracles of God, in such words and methods, as may make it easily apprehended, and retained by the weak and unlearned, which make up the bulk of the people; but your Catechism is full of hard words, School Terms, and abstruse notions: nowise necessary to be known by the generality of Christians, &c.*

Ans. Our Catechism is above the Authors censure; and men of as great Authority and abilities as he, of his own perswasion have still spoken of that Book with regard; and recommended it to others as sound, and profitable: he doth but lessen himself by his Reflections against that Composure; let the Reader judge, what mean arguments he hath against it, only he sheweth what Spirit he is of.

2ly. *Whereas it's not injoyned as any part of our Lords-days-Service:*

Ans. Tho' our Catechism be a sound and full Summary of Christian principles, yet we know it to be but a humane Composure, and therefore make it no part of our worship, if by *Service* he understandeth worship, as he frequently useth these words Service, and worship Promiscuously: we must have *Institution* for what we offer to God in his Service, yet these principles are frequently explained on the Lords day, and that not only *occasionally* but in order according to the *method* of our Catechism.

3ly. *But the Author hath shewed, that such a Catechism should contain only &c.*

Ans. The Author hath *said*, but not *shewed* to his Reader, that it should be as he saith, except all he *saith*, must be taken for *demonstration*.

4. But

4. *But our Catechism is full of hard words.*

Ans: Its good the Author hath no worse to say, otherways we should hear of it. 2. But why doth he not give instances of these *hard words?* Some who have read our Catechism, say, They find not such a hard word in it all as *god father and god-mother*, nor such words, *as God the Son hath redeemed me and all mankind.* 3. It was necessary our Catechism should have words *significant* and expressive of the matter, and if any of these words be less obvious to the capacity of young or ignorant people, we are at pains to *explain* such words.

5ly, *But our Catechism is too long.*

Ans: And what if the Catechism of some others be *too short?* give instances of what is redundant or superfluous; we would think our Catechism very defective, if it wanted the Doctrine of the *Creation*, and of Mans *Fall* from God, the *Attributes* of God, the *Natures* of *Christ* and his *Offices*, the nature of *Justifying Faith*, and *Sanctification*, &c.

Page 83. *Besides all this, it is so long and intricat, even the shorter, that not one Child in ten, ever gets it by heart: nor one in five hundred retains it, as I have found by experience.*

Ans: I would gladly be acted by the Spirit of meekness, but the Author's words are so provocking even in *matters of Fact*, that its hard to discover the Truth without irritation: and yet if I conceal the Truth, I shall suffer strangers to be imposed upon to their hurt: let the Reader therefore consider, that we who have better occasion to understand the knowledge of younger and older, of our own Communion than the Author: we know him to be in a mistake, and the mistake so gross, that I can upon knowledge affirm, that few Children amongst us of competent age, want the Shorter Catechism by heart; especially where Ministers are to examine them: some, yea many of them can give the Answers to many Questions of the Larger Catechism.

2ly, *Nor one in five hundred retains it.*

Ans: Hath the Author examined five hundred of our Communion? for he saith, *he hath found it by experience*; but it may be

justly

justly questioned, if ever the Author was so *officious*, or these of our Communion so *obsequious*, as to give him occasion for examining one hundred of them. 2. Albeit I am not obliged to gratifie the humour of such as slander us, yet for undeceiving of strangers, I do ingage to find within the Parish of *Derry*, some hundreds of persons come to age, able to give account of all our Shorter Catechism, from the beginning to the end.

Page 83. Lastly, *after all it is imperfect of some of the principles of the Apostles Catechism, being quit left out of it, I mean, laying on of hands*, Heb: 6 2.

Ans: By what authority the Author calleth that Scripture the Apostles *Catechism*, I understand not: there are principles and foundations named there, but that therefore it was the Apostles Catechism cannot be instructed: and that a form of *sound words* should have no more, or other words than these, cannot be made appear; and that which you call the Apostles Creed, differeth far from these words. 2. The Rite *of laying on of hands*, was no foundation, but the Doctrine signified by it; therefore its said in the Text, The *Doctrine* of Baptism, and of *laying on of hands*; and tho the Rite be not named, yet the *doctrine* is contained in our Catechism, and the Rite it self mentioned in its due place of the Ordination of Ministers. 3. Whatever this Foundation be, yet its not to be found in some other Catechisms, which you prefer to ours, since your own wants it, condemn not others.

Page 83. *But the most sad and deplorable defect of your performance of this Duty, is your casting out the reading of the Word of God from most of your publick Assemblies, directly contrary to Gods Institution, and Ordinance, for the Instruction of his Church, insomuch that setting aside a verse or two for a text or quotation at the discretion of the Teacher, the voyce of God is never publickly heard amongst Them: this is a matter of Fact, and undeniable; and in all the Meetings of the North of* Ireland *in a whole Year, perhaps there is not so much Scripture read as in one day, in our Church, by the strictest enquiry I could make.*

Ans. If this Libel were made out, I admire he should ever call any of us his Brethren and Christians! but hold to his old Opinion

nion, that *Presbiterians belong not to the Catholick Church.* The remembrance of this maketh the Author's aspersions the more easie, but I would willingly know from the Author's mature thoughts, what answer himself thinketh should be given to such Words, would he have us to belie our selves, and take with it; or will he take it patiently if we say it's false? for he may as warrantably say that we have no Assemblies, as that we have cast the Word of God out of them.

2. In this also we appeal to thousands, who for many years have been ear witnesses to the contrary.

3. Its ordinary for Ministers of our Communion to Lecture on the Lords day before they preach, and many of them to my certain knowledge, read either a whole Chapter, or a Psalm; some others if a Chapter be long, or have textual difficulties, will divide a Chapter, as they think fit for publick Edification.

We commonly every Lords-day sing the Words of God three or four times, and ordinarly twice the number of verses, that the Author nameth at each time.

Besides our text, we quote and explain many Scriptures in our Sermons, and for this we are condemned by some of another Perswasion, who I can instruct have said, you may know men have little matter to Preach, when they quote many Scriptures, and on that very account have disrelished our preaching: Tho many Scriptures, especially when they are explained, are the very sinews of Preaching, and one of the Proper means for convincing the Consciences of hearers, as the *Apostles* Sermons do testifie, which we find every where fortified with Scriptures, tho they had the immediat assistance of God's Spirit. I say not much at this time of other mens Sermons, how often they are destitute of Scripture evidence, and the loss that hearers thereby sustain.

But now let the candid Reader judge, having laid before him the many ways, we read and improve Scriptures in our publick Assemblies; and that by the mercy of God, we have now many Meeting-Houses in the North of *Ireland*; and compare this with what the Author hath said, *That in all the Meetings of the North*

of

of Ireland *in a whole year, perhaps there is not so much Scripture read as in one day in our Church*, I am perswaded that every thinking, and ingenuous person, of the Author's own perswasion, will be surprised at these words! Nay I can warrantably say, that often in one of our meeting Houses, on the Lords day, there is as much Scripture first read by it self in a *Lecture*, then *singing* with the words of *David* in Psalms, then *many quotations* with explanation, that altogether will, I say frequently amount to as much as the four Chapters mentioned by the Author: And how his four Chapters will hold up, with above fourty meeting Houses more; let any man of common sense judge.

But the Author alledgeth our practice is contrary to Gods Institution, because as he saith, we make use but of a *verse* or two for a Text.

Ans. If we did *cast the word of God out of our Assemblies*, as he saith, then our practice were contrary to the Institution, no doubt.

But seing the Author mentioneth *Institution*, and thereupon immediatly chargeth us, with reading too little in publick, and thereby guilty of neglecting the Institution: this giveth me occasion again to require the Author's *shewing* of that Institution, *how much* to read at once, or on one day: I shall never dispute more against him, or any man on that Head, if this Institution can be made appear, where shall we find it?

Shall *this Institution* for *how much reading*, be gathered from that which *Moses* requireth, *Deut.* 31: 10. Which the Author quoteth? but this was requird to be done, at their Feasts of Tabernacles, one of the *Jews* extraordinary Solemnities, *ally*: If the whole Law was then read *is this the Institution to read the whole Law at once?* I believe the Author will make less reading serve him for one day: so then he findeth not our Institution from this Scripture.

Is it from *Joshua's* practice? but *Joshua's* reading the whole Law together, will be found too great measure also.

Shall we have this Institution from *Ezra's* practice, at that extraordinary time, *Neh.* 8. 3. Where *Ezra* read from morning until

until mid-day, but this will be thought an extraordinary time, the people not having seen the Law for a long time before, and therefore not a rule for ordinary Assemblies.

2ly. When the Law was then read, expounding attended the reading, and therefore is was not the *meer pure reading only*, which the Author seeketh after.

3ly. If any should suppose their reading so long, to be a precedent or rule for others to read as long, and so begin and practise it: yet according to the Author, no Copy can come so near the Original as his way, who appointeth four Chapters: so the Institution for how much reading cannot be had here.

But may we have it from the practice of reading in the *Synagogues*? no, for if we had an account how much they read, many would question if their practice, could found an Institution to us.

Where then shall we find *this Institution*? may we not warrantably, when we are looking every where for it, take into consideration *Christ's practice in reading*? Luk. 4. Who, so far as is recorded to us, read but a *few verses* of a *Chap.* and then closed the Book.

Shall we consider the practice of his Apostles? but there we shall find much *Preaching* but *little or no reading*, performed by themselves in publick Assemblies.

Let not the reader mistake, as if I were pleading either for little or no reading in publick Assemblies, but am only in pursuit of that Institution mentioned by the Author, whereupon he foundeth his challenge, that we read too little Scripture: tho' it was his work to have discovered this *Institution*, before he had charged others with guilt for breach of it.

Seing then that it doth not appear, either by express Scripture or necessary consequence, that there is any particular *Institution of God*, obliging Ministers to read *so much or so little at one time in* publick Assemblies; then no men have power *to prescribe* where God hath not prescribed; having no Commission for it: and seing they have no power to prescribe, then they have no power to judge, and condemn for not following their dictates.

Yet God hath not left us destitute of general rules; whereby our practice may be safely determined 1 *Cor.* 14 26. Let all things be done *to edifying*: this direction is given by the Apostle, for the due ordering of the several parts of the worship of God, when they came together in their Assemblies; that they should have this general rule before all their eyes, *viz.* The edification of the hearers, some of them thought the time of their worship should be spent in one part of religious work, and some in another; but the Apostle requires to set all *center* in this of publick *Edification*.

This general rule was given to such as were called of God, and fitted to Officiate, and speak in Christian Assemblies, the greatest, or most eminent of them, had no Authority but for edification 2 *Cor.* 10. 8. The authority given the Apostle *Paul* was for no more.

Seing then that the Ministers of Christ are to do all in his Service for edification: then this is to be their great Study; that by Christs direction, they may manage all the parts of his Worship, in such Season and Order, as may be fittest for the edification of his people: and to make this the more evident; it should be considered, that Christ hath appointed his Ministers to *feed his flock*, and as Stewards of the Mysteries of God, to give his people their *portion* in due Season, as those who must give an account to their Master; therefore to these Stewards it belongeth, by their Masters direction to distribute the portion, and *proportion*, of food fit for them: and consequently the time to be spent in *reading*, *Preaching*, and *Praying*, in publick Assemblies.

Page 84. The Author solaceth himself, that by their reading much, *one may know where to find the Worship of God in it's purity.*

One would think this alone were sufficient, to shew the people where the worship of God is in it's purity, and to prove our Assemblies to be the true Church of God, against all that come in competition with us.

Ans. Let him not who puteth on his Armour, boast as he that puteth it off: for to make *much* reading of Scripture a proof, of *the purity* of a Church, is *a false sign*: for the Church of the *Jews* had *much reading* of Scriptures, (the Author hath quoted them already

already for much reading;) yet even then they were in *a most corrupt State*, specially by their own Traditions, which they added to the Word of God. For which cause, our Saviour saith their *worship was vain*: let all concerned take notice of this, who still keep a door open, for the inventions of men, in the worship of God.

2*ly*. If this new opinion of the Author would pass through the world as *an Oracle*, that every Church who *read much* Scriptures is a *pure Church*, then how easie were it for the most degenerate, Apostate Church in the world, for retriving the reputation of Purity; to appoint much Scripture to be read, I doubt not, but upon condition, that all the reformed Churches, would esteem the Apostate Church of *Rome*, a pure Church; and consequently return to her again, she would soon appoint Scriptures to be read in abundance, for by the Author's *argument*, this of *reading much* would *prove her pure*, what ever abominations, she were sunk in otherwayes.

What the Author hath further *Page* 86. is all answered, except reviling: saying twice, we are *self condemned*. I will not revile again, nor desire the Reader to do it, yet by what is already conserted, if he be judicious, he will know who are *self condemned*.

Page 86. The Author cometh to answer six *pretences*, against reading of Scriptures in publick, which are all but wasting his own, and his Readers time: *pretences* he may call them; but who are the *pretenders*, I know not; for they are not of our Communion, who either give, or pretend such reasons, and therefore may rationally dismiss them whole Sale, as nothing concerned in them.

Whether these reasons be Excogitat, or heard by the Ear, he best knows.

However, any thing occurring in them new, and not answered already, shall be considered; as occasion requireth.

The first reason is, that *the people are obliged to read the Scriptures at home, and being thus acquainted with them; the reading of them is not necessary in their publick meetings*.

Ans. 1. In short we have, and give no *reason* against reading

Scriptures in publick, therefore his answer is superfluous as to us. Yet,

2. *Private reading* of Scriptures, is an ordinance of God, as *sure* as publick reading.

3. Private reading of Scriptures hath been signally *blessed of God*; as to the *Bereans* who *daily searched the Scriptures*, that they might understand what they heard in publick, and know whether it were the truth of God or not: this their private diligence was so blessed of God, that there is a remark put upon it by the Holy Ghost; *Acts* 17. 11. *therefore many of them believed.*

Page 88. *It is therefore a great temptation to the people to be negligent, and a great want of care in a Church, to leave so material a thing, as the reading of the word of God, to private diligence.*

Ans. It's great want of care in a Church, when people are not exhorted to read Scriptures in private: and to tell them, as the Author doth, *Page* 180 *of his Book that some parcels of the Book of Common Prayer, is as full and proper a service, as any Master of a Family can desire to offer to God:* and *no exhortation* to read any portion of the Scriptures, as *immediatly Dictated* by him.

But 2ly, This is no pretence of ours against publick reading, the Author misseth his mark.

He addeth, *That many of the common people of our perswasion, are ignorant of the very History of the Bible.*

Ans: The Lord in mercy, grant the people both of your perswasion, and ours, more true knowledge; but some times there is a beam in a mans own eye, when he challengeth a mote in anothers.

For the 2*d* pretence, *Page* 89. *That copies of the Bible are now common and easie to be had, and most Families, have some in them that can read.*

Ans: We have great reason to give thanks to God that it is so, and the greater fault it is to neglect reading of Scriptures in Families, seing God hath dealt so bountifully with us.

Page 90. *And to rely upon peoples procuring, and reading copies of*

the

the Bible privatly, is to leave Gods way, and presumptuously depend on that, which has no promise annexed to it.

Ans: If privat reading of the Scriptures have *no promise* annexed to it; then *what profit* is it for any man to read the Scripture? if no blessing be promised, his labour is lost: if I had not read this expression in the Author's Book, it would been hard believing any report, that such *dangerous, unwarrantable* words, could have dropt from his Pen.

2ly. God hath commanded privat reading of the Scriptures, as *expressly*, as he hath commanded *publick reading*: whereby it becometh the *Ordinance* of God, no less than publick reading, let the Reader observe what God speaketh, *Deut. 6.* from *verse 6.* and downward, *The Laws of God were to be written, on the very posts of their houses, that they might read them frequently.*

3ly, Seing then this privat reading of the Word of God is his Ordinance, no less than publick reading; by what warrand can the Author say, there is no promise annexed to it? But besides this,

4ly, I will prove from the Word of God that promises are annexed, to the People of God's privat Diligence, in reading the Scriptures. Let the Reader observe *Deut. 6. verse 3.* where we have these words, *Hear therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the Land that floweth with milk and honey.* Here is a comprehensive promise, containing many blessings; *That it may be well with thee:* and next, the qualifications of the persons to whom this Promise belongeth, followeth *verse 5. Thou shalt love the Lord thy God with all thine heart.* Verse 6. and *these words which I command thee this day, shall be in thine heart:* and verse 7. *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house.* And verse 9 *Thou shalt write them upon the posts of thine house, and one thy gates.* By which Scripture its evident, that such as diligently make use of the Word of God in their Houses, have the *promise of God, that it shall be well with them.* Let the Author find out a more *express* promise,

miſe, made to *publick reading*, than is here to *privat reading*, then its no preſumption to depend on this promiſe, annexed to privat reading.

Ibid: There are ſtill many families even amongſt Proteſtants, that can neither compaſs a Bible, or get any to read it.

Anſ: Bleſſed be God, that even poor people among us, will pinch themſelves, rather than want a Bible, and ſuch as are ſo very poor that they cannot procure one, it were charity in the Author, who is able, to provide ſome Bibles for ſuch indigent perſons; As for theſe who cannot read, where God giveth a heart for it, they take help of their Neighbours who can read.

2. The Author injuriouſly ſuppoſeth them, to be *deprived* of all publick reading of the Word of God, which *I* have proved already to be an unjuſt imputation; *ibid: (and there are at this day too many of all parties, that neither read themſelves, nor hear one Chapter read, in a whole year, except at Church*

Anſ: And no great wonder, if they never be exhorted to privat reading in their Families, and withal *told* that there is *no promiſe* annexed to privat reading; which is not only comfortleſs and diſcouraging Doctrine, if they have no promiſe of God to be bettered by their reading, but pernitious to the ſouls of men.

Page 92. The Author ſaith *That the word of God cannot be preſumed to have the ſame efficacy when read privatly, as it hath when read in the Aſſemblies of Chriſtians: ſince he has given us a peculiar promiſe to be preſent in ſuch Aſſemblies.*

Anſ: The promiſe of this peculiar *preſence*, is *Matth.* 18. 20. *Where two or three are met together in my name*, &c. The *preſence promiſed* in this Scripture, belongeth not only to publick Aſſemblies, but even to two or three meeting in *Chriſts* Name for his Worſhip; then a privat Family, if they were but two, if they meet together for his Worſhip, agreeing together to ask of God, according to the Command of God, theſe few Chriſtians thus met together, have the promiſe of *Chriſts preſence*, no leſs ſecured unto them, than if the Aſſembly were *greater*, *Chriſts* own words, prove this to be undenyable.

Page

Page 92. *The third pretence alledged is, that reading takes up too much time, and is a hinderance to the more profitable Duty, of what you commonly call preaching.*

Anſ: Its tedious to be always put to declare, that not one of theſe pretences are ours.

The Author may debate againſt himſelf if he will; yet

Page 93. The Author giveth a new Conceſſion, which is in my opinion too ample, and more than we deſire, or reſolve to practiſe, when he ſaith, *Suppoſe that upon ſome extraordinary occaſion it may be lawful to omit reading of Gods Word in our Aſſemblies, that we may have the more time to manage a Diſcourſe for the inſtruction of the people.*

Anſ. If there be time to manage a Diſcourſe, I do not think it lawful altogether, to omit reading of the Word of God, in a publick Chriſtian *Aſſembly*, conveened for the Worſhip of God; for we are to expect the *Aſſembly ſanctified by the Word* and Prayer, to paſs from *much* reading, to *no* reading, is too great haſte.

Page 94. His fourth pretence is, *That the Scriptures are hard to be underſtood, or applyed, and therefore only ſo much of them ought to be read at a time, as the Miniſter may apply to his Auditory.*

Anſ. Albeit this pretence or Objection, hath more to ſay for it ſelf than the reſt.

Yet we pretend to no manner of Reaſon againſt publick reading; ſeing its both our principle and practice; therefore its not candide to repreſent us to the World, as enemies to it, and diſputing againſt our common practice.

2ly, To Explain Scripture to the people, we judge neceſſary, and the very way of God fitted for Edification: practiſed by our Saviour himſelf, the Levites, the Prophets, and the *Apoſtles*, and to repreſent us as Expounding, or applying only a Verſe, is not fair, that being *your own way, not ours*, to explain but *a verſe* or two on the *Lords* Day; it being common with us to expound *ten times* more Scripture *every Lords Day* than you do, conceiving it a very mean diſcharge of a Miniſters duty only to read, and ſo have done, and never found to be the way of *Chriſt*, or any of his *Apoſtles*, whoſe work in publick was always to Expound, and apply

ply Scripture; and therefore our way in publick Gospel administrations, is more agreeable to *Christ* and his *Apostles* way than yours.

Page 94. *It is the opinion of the Reformed Churches, that the Scriptures are plain in all things necessary to Salvation.*

Ans: And yet its the general opinion of the Reformed Churches, that Scripture should be Expounded to the people.

2ly, Though God in his mercy hath made the Essentials of Christianity plain; yet nevertheless the *Apostle* made it his care, to *make known the whole counsel of God*; we are obliged to make full proof of our Ministry, in helping the people to know their whole duty to God, revealed in the Scripture.

3ly, If this argument of the author hath any strength, it militateth against all Ministerial *Instructions*; and that no more is necessary, but read the Foundamentals of the Christian Religion to the people, and so have done.

4ly, Do not some wrest the *Scriptures* to their own destruction? and whose duty is it so much as Ministers, to prevent this danger by explaining these things that are hard to be understood?

But the *Author* still appears out of Charity, with this Explaining, and applying; for

Ibid: The holy Scriptures when heard with humility, and attention, apply themselves better than any man can do.

Ans: If it were as the *Author* saith, then there is little use for a Ministry in the World, and at most a *reading ministry* might do all; let them but read well, and the Scriptures will *apply themselves*: the Christian World then is but cheated, to be at so vast a charge, for maintaining Ministers *only to read.*

2ly, To say that Scriptures *apply themselves* without any adventitious help, or assistance, is not sound, the *Author* should leave place at least for the *help of the Spirit of God*; without which, Scripture will never apply themselves.

3ly, The *Author* here disputeth against the very Examples, that *Christ*, and his *Apostles* hath given us, in applying of Scriptures: not being of his mind, that the Scriptures would apply themselves.

4ly,

4ly, If the Scriptures apply themſelves, How was it then that the Diſciples of *Chriſt* (who cannot be ſaid to want humility, and attention, and had often heard the Scripture) yet continued, ſo ſlow either to underſtand, or believe the Scriptures? they could never find the Scriptures applying themſelves, until *Chriſt* opened the eyes of their underſtanding.

Page 95. *It ought therefore to be our firſt care to read them to the people often, and ſolemnly; that they may be acquainted with the whole body of them; and then one word of Application may do more good than many Sermons.*

Anſ: Beſides all the Scriptures that we ſolemnly read; and make uſe of in our publick Aſſemblies, wherein we are *not behind* with our neighbours; I ſay beſides, its our care to exhort our people to diligence in reading Scriptures *in privat*, for the increaſe of Scripture knowledge; the performance whereof, they find to be bleſſed of God, according to his promiſe. Wiſhing our Neighbours were more exhorted to the ſame duty; this ſerveth alſo to refel the Calumny inſinuated in the Authors following words; ſaying, *That our not reading looketh like a deſign on the people, and is agreeable to the artifices of Romiſh Prieſts.*

This Suggeſtion is irrational, to ſay that Miniſters are on a deſign of concealing Scriptures, who exhort, beſeech, and obteſt the people to diligence in reading them, in ſo much that its cenſurable amongſt us, if there be a known, and common neglecter of this duty, I wiſh theſe words, *Pſal:* 15. 3. be dayly conſidered.

What the Author *Pages* 96, 97 and 98 delivereth, requireth no anſwer, containing no new Argument: and for calling *the Scriptures a dead letter*, we abhor it, tho the Author makes it the fifth pretence againſt reading.

Page 99. The pretence is, *That a Child may read the Scriptures, and ſo perform this Duty.*

Anſ: Neither do we make this a pretence againſt publick reading; for tho it be true upon the matter, that a Child may read; yet we know that reading the Word of God in publick Chriſtian Aſſemblies, belongeth to the Miniſters of the Goſpel, and accordingly

dingly we practise, and employ no Children for that Work.

Page 100. The Author giveth instance of an advice in our Directory, *To read over all the Canonical Books of Scripture in order.*

Ans: Let the Reader observe, that there's no *Apocripha* to be read by this Advice.

2ly, That they directed no Canonical Scripture to be *left* out of publick Gospel administrations, so that they were on no design to conceal Scriptures from the people.

3ly, I know where this of reading the Scriptures in order, was not only designed, but begun by some of our number, and considerable progress made: but Persecution driving them from publick work; and the people of our perswasion under great sufferings, their Ministers were constrained to select such Scriptures, as were most apposit for instructing, exhorting, and comforting an afflicted people.

All that I find further to the end of this Chapter, beareth no argument, but are meer groundless Invectives; and I shall only say, that if I found my self so keen for much publick reading, and inclined to discourage privat reading of the Word of God, I could not but suspect my self to be acted by a *Pharisaical* Spirit.

CHAP.

CHAP. 4.

Of Bodily Worship.

SECT. 1.

I Find a great Defect in all the Authors Discourse, by his not stating the question, betwixt Dissenters and him, upon any of the Heads he Treateth, which method requireth to be first done; that so the Reader might know distinctly, what is maintained by the Author, and what is denyed by Dissenters; but he abruptly ingageth in Probations, before his Reader can know what it is that must be proved: whereby its impossible for him rationally or convincingly to place a Censure; as for instance, in this same Chapter he beginneth off hand with his Proofs of Bodily Worship; which Dissenters deny not; and so goeth on, imposing on his Reader, as if we were all stated Enemies to Bodily Adoration: which is an injust Imputation.

2ly, The Authors stating of Bodily Worship as *bodily* without internal Adoration, as one of the distinct grand parts of Worship by its self, is not safe; because Bodily Worship separated from internal adoration, can be no acceptable Worship to God: which is the rather to be adverted, because in the following Discourse, it will appear, that the Author will have it Worship, yea accepted Worship; where not only there was a privation and want, of inward homage, but a fixt hatred of the Object externally worshiped.

Before I proceed to examine the Authors Arguments, it will not be amiss to take notice of his Concession on this Head, *Page* 133. saying, *But that in whatsoever place, or whatever time, in whatsoever posture, we offer up our Spirits and hearts to God, we are accepted of him.* This must be whether we pray sitting, lying, stan-

ding, or kneeling, &c. This breaketh the bones of all his arguments: seing praying with grace in the heart will be acceptable to God in any posture.

All the Author hath on this first Section until *Page* 106. are probations for bodily worship, or external Adoration, and the Scriptures quoted, we accept without dispute, knowing we should glorifie God in body, and Spirit, according to his command.

But here he beginneth a retreat from his concession, as too ample: and to say truth, it was too large, being so ill cautioned, his words now are; *It being a contempt of God, and contrary to his Commands, to pray to him for instance without some posture of adoration, when we can do it.*

Ans. This is an unwarrantable censure, besides it's being contradictory to his Concession, for *Elijah*, so far as we can understand by his circumstances, might have choosed another posture, when he sat, and spake to God, 1 *Kings* 19. 6. whom we cannot charge with contempt of God, being a Prophet so zealous for his glory.

When our Saviour gave the miracle of feeding so many thousands, with a few loaves, *Matth.* 14. 19. *he commanded* the people to *sit down* on the grass, and looking up to Heaven, he blessed, and brake, &c. Here was sitting at most Divine and Solemn worship, and yet no contempt on the peoples part, for they were *Commanded to sit down.*

Godly men who are acquainted with continual resorting into God, and making their requests known to him in every thing, praying always; may often in a day, yea, possibly in one hour direct their prayers unto God. The Artificer in his Shop, the Merchant in a publick Exchange, the Souldier at his Post: may find it necessary to send from their hearts many ejaculatory prayers in the posture they are in, without contempt of God, tho' they could alter their posture, knowing they might have moe than one of these short usual prayers, before they could get the posture of their bodies altered, and fitted for external adoration: so that the Author should have better cautioned his censures.

Page 107, 108. Are only proofs that bodily worship is due, and therefore

therefore no answer necessary, seing we are as much for it as the Author, in the season God requireth it: but in this last *Page he giveth instance of bodily worship from devils, our Saviour looked on this bodily worship to be so indispensably his due, that he accepted of it from the very Devils*; Mark 3. 11. *And unclean spirits when they saw him, fell down before him, and cried, thou art the Son of God.*

Ans. The Author is proving the duty of bodily worship; and how Devils who are spirits can perform bodily worship, I know not, seing they have no bodies, but what they assume or possess; It's certainly the duty of Angels, good and bad, to Adore the Son of God; but an example from their manner of worship, to bodily worship is not rational; when we seek examples, of that which is to be performed *bodily*, we must seek it from such as have *bodies*; and Devils possessing bodies, are but *miserable examples*; and to say, the worship of Devils was accepted by Christ, is a piece of new Divinity; for accepting a performance, imports approbation; approbation of an Act, imports it's conformity to the Rule God hath prescribed; how then, any actions of Devils can be accepted, approved, and conformed to the rule given by God, whatever that rule was, let the Author make out? Christ came to destroy their works; this should the rather be observed, because of what the Author sayeth, *Page* 110th. *But bending, or bowing of the body, is that, which is properly in Scripture called worship, as signifying immediatly, and naturally, the bending and submission of our Souls, and nothing else.* How the external worshiping of Devils, will naturally signifie the submission of the minds in Devils who hate Christ and his Dominion, let the Author see to it; I shall have occasion for further Reflection on this hereafter; and so pass it now; and that our Saviour accepted their service is against the Text; for he rejected it, not liking such preachers; withal it's most probable these Devils designed a publick affront to our Saviour, in giving him a testimony, as his friends, that so Christs malicious enemies, might have their blasphemy fortified, that he did cast out Devils by the prince of Devils, as followeth in the same *Chap. verse* 22. *by the prince*, &c.

Page

Page 110. *If we look into the Scriptures, we shall not find praying, praising, &c. Termed worship; they are indeed, duties which we ought to perform to the honour of God: but not immediat direct Acts of worship, properly so called;* and in a few lines after, *praises, immediatly signifie the sense we have of Gods Excellencies.*

Ans. Why then did the Author, in his distribution of worship into its parts, set down praises in the front, as the primary worship, if it be not a direct Act of worship?

2*ly.* Praise is more then a sense of Gods Excellencies, having Emanant Acts towards God the object; and is not only a Religious impression.

3*ly.* With the Author's good leave, the Scriptures speak very properly, and there we find praising and glorifying God allowed the name of worship. *Psal.* 86. 9. *All Nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy Name;* Praise is the most direct and immediate glorifying of God, and the most proper Act of Adoration *Psal.* 66. 4. *All the Earth shall worship thee, and shall sing unto thee: they shall sing to thy Name.*

Ibid. *But bending, or bowing the body, is that which is properly in Scripture called worship,* See this before,

Ans. The Author's terming of bodily bowing, as the most proper worship, is contrary to the Doctrine of Christ. *Joh.* 4. 23. *But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth. for the Father seeketh such to worship him;* Here Christ preferreth worship in Spirit and Truth, to all other worship (*Name and thing*) as the most proper and principal worship, without which, bodily worship is often performed.

And that bowing of the body, doth *naturally* signifie the submission of the mind, besides, what is said, let the Reader observe *Mark* 15. 19. *And they smote him on the Head, with a reed, and did spit upon him, and bowing their knees worshiped Him.* Here was bodily *worshiping*, but no *submission of mind*, how then doth bowing of the head naturally signifie it, these profane Souldiers, were smiting, and spitting on Christ; and yet bowing their knees, to him; *natural signes*, are not fallacious, but *this is.*

Ibid

Ibid. *In the* Old Testament, *the words rendered* worship, *signifies properly, and Originaly, to bow down, or prostrate the body.*

Ans. What then? do we deny bodily Adoration, doth the Author consider, that he disputeth against no opponent? if all this be Lybelled against dissenters.

2*ly*. The Author sayeth again and again, that bowing of the head, is properly worshiping; If these Original words, signifying *bowing of* the head do alwayes *signifie worship*, then let him resolve me of the reason, why we have, so often bowing of the head, expressed by one word in the Original, and worshiping by another word in the same place; if this bowing be properly worship, why is it said they bowed and worshiped, for according to the Author in all these places it must be thus, *they worshiped*, and *they worshiped*, for instance *Gen.* 24. 26. *And the man bowed down his head and worshiped the Lord*, there is one word here for bowing, and another for worshiping, in the Original קדד is to bow, השתחוה to adore; So *Psal.* 95. 5. There is one word for bowing, and another for Adoring, and *Gen.* 24. 52. quoted by the Author, where there is but one word, yet its that which commonly signifieth Adoration, *incurvare adorandi causa*, *Buxtorf*: and it's expres in the Text, it was to the Lord, the object specifying the Act: for otherwise a man may bow the head, intending no manner of worship to any object; therefore bowing the head of it self, cannot immediatly and naturally signifie worship, or submission of the Soul, as is asserted by the Author, *Page* 111, so the word προσκυνω properly signifies a bodily action, which is translated worship.

Ans. Yet our Saviour himself Transferreth this word, to signifie Spiritual worship, *Joh.* 4. 23, which may be performed without any bodily Action.

SECT. 2.

FIrst, *then when we come into the publick Assemblies, we believe our selves to come into Christ's presence, because he hath promised* Matth. 18. 20. Where two or three are gathered together

together in my Name, there am I in the midst of them. *And therefore in obedience to the Commands of God in Scripture, it's our call and to lift up our hearts to him in prayer, and bow our bodies before him.*

Anſ: Here the ground of the Quarrel, that we bow not when we enter the Church, yielding ſome religious ſign of Reverence; or rather that we do not religiouſly bow to the Church, as ſhall be made appear; the foundation that he layeth for this invention, is *Matth.* 18. 21. *Chriſt's* promiſed preſence, let us therefore conſider the Text; wherein firſt we have the promiſe it ſelf, *I will be in the midſt of them*, that is to protect, favour, and aſſiſt them, without any extraordinary appearing of his Glory, which is not here promiſed, thus he may ſo appear alſo, if he will, and when he will, and after what manner he will. 2. This Promiſe is made to ſuch as are gathered *in his name*, that is at his command, for his ſervice, and worſhip, with dependence upon him. 3. They muſt be *gathered*, the promiſe is not to the *place*, but to the *aſſembly*. 4. The promiſe is made to the very *fewest* that can meet together, on the foreſaid account.

Obſerve, That external Adoration is due two ways; 1. When we approach God in immediat acts of Worſhip, as Prayer, and Praiſes. 2. When it pleaſeth God in an extraordinary manner to appear in his Glory, the due ſeaſon then, for external ſigns of inward homage and reverence is, when we perform theſe immediat acts of Worſhip in our Aſſemblies; or if God ſhall pleaſe, to give glorious ſigns of his extraordinary preſence, as he did to *Moſes*, when the Buſh was burning but not conſumed; or as the Lord appeared, after *Solomon* had made an end of Praying, when the fire came down from Heaven, and the Glory of the Lord filled the houſe; then all the Children of *Iſrael*, beholding the fire and glory of the Lord, bowed themſelves and worſhipped, whenſoever the Lord doth thus appear, external adoration is due.

But it cannot be ſaid, that the Lords ordinary preſence, with his people, requireth this bodily reverence; for there is a peculiar preſence of *Chriſt* promiſed to the Miniſters of the Goſpel, who bear his Commiſſion; *Lo I am with you to the end of the world*; yet

this

this doth not oblige them always, *ad semper*, to external acts of adoration, otherways they should be always in these acts, he being always with them; So there is a peculiar promise, that Christ will make his abode with Believers, *Joh.* 14. 23. *And we will make our abode with him*, this is also a peculiar promise of his presence, for its appropriated unto sound believers, who love him, and keep his words, yet this doth not oblige unto a constant bodily worship.

Observe also, That this promise is made to the *Assembly* gathered together, but not to the *place* where they assemble: How is it then, that religious reverence is payed to the House, Church, or Fabrick, before the assembly be gathered; for if there were but one in the Church, he who cometh in, must perform some religious external reverence; yea, if there be none in the House, he who cometh first in, must do the like, otherwise he is a Transgressour, and guilty of profane contempt; yea, if a man enter that House, upon any other occasion, when no publick Worship is to be performed, yet he must do the like, which doth undenyably prove, that its not *Christs presence*, but the *house* that's honoured, with this religious reverence, which will yet further appear, if it be considered, that if a few persons meet together to ask any thing of God, and for his Worship, the promised presence of *Christ* is there, no less than in the publick Church; yet religious reverence is not testified by any external sign, in that privat place, as in the other; therefore this religious honour is not rendered to *Christ* as present in the assemblies of his people, but to the Altar or Fabrick of the House, and this being religious Worship, let the Author consider, how this practice can be reconciled to the second Command.

Page 116. *Uncovering the Head is a common work of respect*, and then followeth a digression concerning covering the Head, which is not material to the purpose in hand; But Page 117. *However being an honour payed to men, there is no reason why it should not be payed to God.*

Ans: Custom having prevailed among us to make uncovering

the Head a sign of Deference, and conferring honour on others, is therefore practiced by us, in acts of religious Worship, as Prayer, Praises, and hearing the immediat Words of God read, as a part of his Worship, but this is no argument to uncover the Head to any Creature, when thereby *religious reverence and worship* is designed; but at length, other pillars failing, as not able to bear up the honour conferred on Churches, the Author hath recourse to his rich Magazine, where there is no want.

And it is one of the Articles of our Church, that the Church has power to order Rites, and Ceremonies; that is, to determine, what particular things comes under the Apostles general word of Decency.

Anſ. Here its to be observed, that the Author is defending *religious bowing*, when they enter the Church, which is worship, and for proof of its lawfulness, fairly maketh this his Argument, *Our Church has power to order Rites and Ceremonies*; it followeth then, that by this power the church may appoint new worship; the inference is native; seing according to the author, its therfor lawfull to bow the head religiously, because the church hath this power: I desire he would review his first preliminarie position, that it belongs to God only, to give rites, how he will be worshiped; how can these two stand, it *belongeth to God only*, and yet the church hath the power to institute *new worship*.

If the Church hath such power, it were a most necessary service, and justice to the World, to discover and make once that commission appear, whereby the Church is invested with this power, and if no man can make it appear, why is such a power assumed? That the Church hath power to order external circumstances, necessarly belonging to the Worship of God, and determinable by the prudent use of natures light, and the general rules of Scripture is readily yielded; but what is this to a power of prescribing worship, which God hath not prescribed? as to bow the head religiously *unto, or before any creature as sharer in the worship*; here the Author overstretcheth the article.

Page 118. *We stand at our praisings, thankgivings,* &c. *at our* con-

confessions of sin, and at our prayers, we present our selves before God on our knees.

Ans: That there ought to be signs of religious reverence in all acts of immediat commanded worship, we are agreed, but there appeareth no reason, why the Author should make such a difference, between confession of sin and prayers, for confession of sin and thanksgivings, are performed in prayer; and for confessions of Faith; I demand, by what rule they are made any part of worship? except as they may be comprehended under the heads of Prayer, or Praises.

As for *kneeling* in the time of Prayer, which I know is most noticed, let the reader understand, that we are far from offending at the kneeling of others in publick assemblies; but *standing* is also a warrantable praying posture, which is our practice, and in numerous Congregations (such as by the Lords Mercy we have) conveniency for kneeling cannot be had, without forcing many of the Congregation to such a distance, as they could not hear the Prayers, which in their hearts they should offer up to God.

Ibid: The Author asserteth another *sort of kneeling*, than kneeling *in prayer*, viz. a kneeling before the Elements of Bread and Wine in the Lords Supper. *We celebrat the Holy Sacrament of the Body and Bloud of Christ, in a worshiping posture, I know that many except against this.*

Ans: Many do except against it, and of all the Arguments you have mustered, not one of them passeth muster, and no wonder others make exception, seing your self makes the first exception, before ever you bring them to the field, as by your appended marginal Not appeareth, saying, *the Authors intention is not to assert, that the Scriptures require kneeling at the Lords Supper*; I see a bad cause will sometimes make the courage of a Champion to faint. If the *Scripture* require not kneelling at the Lords Supper, with what confidence can *any man* require it, why are we charged as deficient seing the Scripture doth not require? To what purpose did the Author write these words in his Preliminaries? *That the holy Scriptures contain the revelations of Gods will concerning his worship*; and yet by the

Author, the Holy Scriptures contain not this kneeling, as any Revelation of his will; it followeth undenyably, therefore kneeling at the Lords Table, is no Revelation of Gods will, if this conclusion be displeasing, blame the Authors two propositions, & his marginal Note, that can admit of no other conclusion: and thus he yieldeth the Cause, leaving kneeling before the Elements of Bread and Wine, deprived of any Revelation of Gods will; let him advise us now, what name we shall give it; the Authors own words constraineth me to place it among the meer unwarrantable Inventions of men.

But the Author will not yet let it pass, therefore addeth in his marginal Note; *but to shew that it is not contrary to the institution of Christ, or practice of the Apostles, who compare our receiving it, with the Jews partaking of their Altar, to which they approached with adoration.*

Ans: We shall have the Author answering himself in this also, by his first Position, *Page 3d. That it belongeth only to God to give Rules, how he will be worshipped:* For if it belong to God only, then there is no place left for mans prescribing of Worship, whether the worship prescribed be contrary or not contrary, yet its an encroachment on Gods peculiar Prerogative, to prescribe his own worship.

2ly, We find the Lord charging guilt on this account, because he did *not command*, Jer. 7. 31. *They have built the high places of Tophet, &c. which I commanded them not, neither came it into my heart;* Their wicked practices of burning their Sons, and their Daughters in the fire, was contrary to Gods Law; yet the way that God taketh to express their guilt, is because God had not commanded it: So *Jer.* 14. 14, and 19. 5. and 23. 32. which the Reader may peruse, and shall find in all these places, the displeasure of God discovered, because they acted without *his command:* so that the Author's endeavours to make it appear, that kneeling at the Lords Table, is not contrary to the Institution of *Christ*, will not deliver it from the reflection of being a meer invention of men.

How-

However the Author essayeth what the Scriptures will do for him.

First, *The altar was of Old the Lords Table, from whence his attendants were fed* Mal. 1. 7, *Ye offer polluted bread upon mine Altar.*

Ans. We have now no altar but Christ, and no sacrifices but Spiritual, therefore the Altar for sacrifice is no pattern to us under the Gospel.

2*ly.* The Altar of Old was for *offerings to God*, the Lords Table is God's offering *meat to us*, I hope the Author is not of that mind that we offer up Christ again, as a sacrifice in the Sacrament, so that there is nothing here for the kneeling required. *But I might add.*

3*ly.* That any Reader may be surprized, to find the Author quoting Scripture for this *kneeling*, seing, *he will not assert, that the Scriptures requireth kneeling at the Lords Supper*; 2 *On this account the* Israelites *came to the Altar, and worshiped before it, as being Gods Table, for which he quoteth* 2 Chron. 6. 12. *And he stood before the Altar of the Lord, The Author writeth no more of this* Verse, *but passeth to the next, where he findeth kneeling, I shall therefore set down the whole two* Verses *as they are Dictated by God*; *and he stood before the Altar of the Lord in the presence of all the Congregation of* Israel, *and spread forth his hands*, Verse 13. *for* Solomon *made a brasen Scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it, in the midst of the Court*; *and upon it he stood, and kneeled down upon his knees, before all the Congregation of* Israel, *and spread forth his hands towards Heaven.* The Reader may now observe, that *Solomon* stood *before* the Altar, but it's not said that he *kneeled down* before the Altar. 2. That the *Scaffold* whereon he stood, was in the midst of the Court, and therefore not so framed, as to be neareſt unto the Altar; 3. *That he spread forth his hands to Heaven*, and therefore, directed no worship toward the Altar, but to the God of Heaven; It's said he kneeled before all the Congregation of *Israel*; Yet he did not worship them, and no more is said, 1 *King.* 8. 54.

8. 54. The Altar was *before him*, when he was kneeling, but he kneeled not *to the Altar*; therefore his worship being neither directed to Altar nor Congregation, tho' before them both; but worshiping the God of Heaven, and earth, he kneeled and spread forth his hands to God, *in that praying posture, of kneeling*; for the *spreading* of his hands and *kneeling* was to one, and the same object.

Another Scripture quoted by the Author is 2 *King.* 18. 22. *Ye shall worship before this Altar in* Jerusalem.

Ans. The Author should have been so just to his Reader, as let him know who spake these words, for they are not the words of God; neither *Hezekiah* himself, nor any inspired man of God ever uttered them, and yet *Page* 127. It's reiterated with confidence; *as God commanded them to do*, 2 King. 18. 22. shall the words of an ignorant blaspheming Athiest, be called the commands of God? who (as our commentators well observe) knew not what he said; can the Author have a quiet Conscience, to allow the world to take this for the command of God? which hath no authority, but the rambling invective of a cheating Railer, I need say no more of this, it speaketh too much of it self.

3*ly*. *The Communion Table, is called the Lords Table* 1 Cor. 10. 21.

Ans. Quid sequitur? The Author quoteth this Scripture, and saith not one word more of it, but leaveth his Reader to guess and so shall I too, but that which is in the Text, maketh against the Author, the Lords Table being no Altar for Sacrifices to God.

4*ly* Page 119. *The* Israelites *partaking of the Altar, is proposed as an Example for our partaking of the Lords Table* 1 Cor. 10. 16. *The Cup of blessing, which we bless is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?* Verse 18. *Behold,* Israel *after the flesh, are not they which eat of the Sacrifices, partakers of the Altar.*

Ans. All being yeilded that is found in these *Verses*, no gain to the Author emergeth; such as Sacrificed, did partake of the Altar

Altar, what then? we have no word of authority, to Eat at the Lords Table; because Sacrificers of Old did partake of the Sacrifices, we have Christ's Command to eat at his Table, but 2. It had been necessary to consider the Scop and sense of the Text, for the Apostle is warning the people of God, to flee from Idolatry *Verse* 14. *Wherefore dearly beloved flee from Idolatry*, and not to partake of Sacrifices; offered to idols, for these who eat, and partake of these Sacrifices offered to Idols, do declare their regard to that Altar, and profession unto which these Sacrifices belong, therefore these who eat of these Sacrifices, are said to partake of that Altar: and the Apostle fully clearing the sense of his own words, addeth *Verse* 20. *The things which the Gentiles sacrifice, they sacrifice to Devils, and not to God*; and then *Verse*. 21. *Ye cannot drink the Cup of the Lord, and the cup of Devils: ye cannot be partakers of the Lords Table, and of the Table of Devils*; the sense then is plain, as the *Israelites* of Old eating of the sacrifices, commanded of God, did thereby declare their adherence to the True God, and his Altar; so these who eat of the sacrifices offered to Idols and Devils, do in so far abandon the profession of Christianity, and betake themselves to an idolatrous Altar, and profession: let the Author cast up our Commentators, and he will see, what is now said, besides that the Text of it self, makes it plain. And again I say, however it be taken, there is nothing in it for the Author's purpose of worshiping before the Altar: so that I am surprized, to see it adduced for that end.

3. *In allusion to this religious Eating with bodily worship, it is propheſied of our Saviour* Psal. 22 29. all they that be fat upon earth, *and* Verse 26 The meek shall eat and worship, *since then Scripture sets forth to us religious Eating, at the Lords Table, with worship, and the Holy Communion, is such an Eating at his Table; it follows that the Scripture warrands our worshiping, when we eat.*

Anſ. This is a propheſie of the conversion of Heathens, as appeareth *Verse* 27. *all the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the Nations shall worship before thee.* Let the Reader remark, that the worship is to be *performed*

to

to God; neither before Altar nor Table, but they shall worship, before thee; the eating here spoken of; is partaking of Christs benefits, and being turned to the Lord, they shall worship him; but that it shall be either *before Altar or Table*, is manifest adding to the Text, so this argument faileth also, tho' the Author sayeth, that the Scripture sets forth to us, a religious eating at the Lords Table with worship, for which he hath brought no proof nor never will.

Page 120. *We are commanded in Scripture to receive the holy Eucharist, in remembrance of Christs Death &c. the same Scriptures command us to worship our Saviour*, Psal. 45. 11. *for he is thy Lord, and worship thou him.*

Ans. We are commanded to worship Christ, therefore, we are obliged, to worship him as represented, by the Elements of bread and wine, where is the consequence? *worshiping of Christ* is not the dispute, but to worship *him*, *before these consecrated signes* of his body and blood set before us, *designedly* to worship Christ by them; there are many ways of worshiping Christ, tho' not by such representations.

This consideration prevailed with the protestant Church of Poland, *to oblidge all their members to receive kneeling or standing.*

Ans. We will give them all due deference, that is as far as they are followers of Christ, and the Apostles sought no more, and that *Synod* shall get no more.

Page 122. *We are commanded to do what Christ did, and he instituted, and his Disciples received it in a Table posture, and therefore so ought we.*

This is the Author's objection against himself.

He answers, that we are not required, nor is it convenient, to imitate all that Christ did.

Ans. How is it then? that our Author Page 107. Sayeth, *our Saviour undoubtedly, is the best example we can propose to our selves for the worship of God, and we ought, to imitate, what he did and approved.*

What hath made his example so bad in the Sacrament, seeing he

he sayeth, it is undoubtedly *the best*. There is nothing to obstruct our imitation in this, tho' some of Christs practices are unimitable by us, and it were not only *inconvenient*, as the Author Termeth it, but *blasphemous*, to attempt an Imitation; but no such thing appeareth, by his sitting at a Table, and feasting his Friends; therefore there being no reason against the Imitation, his example is a most safe rule for us. *considering*.

2*ly*. That this our Saviours sitting, at Table, was not accidental or fortuitous, but of choice by him, who is the wisdom of the Father.

3*ly*. And that this posture of sitting, was in it self most suitable to a comfortable communion and Feast; seing Christ hath determined to dignifie them with a Feast of Love, in his own presence before his departure.

But our Author must needs have a better posture than by Christs example.

Page 223. *The Apostle* Paul, *having occasion to mention what he had received of the Lord, mentions only our Saviours taking bread, giving thanks, &c. Without the circumstances of the number of receivers, his posture, &c.*

Ans. It's not safe to Encogitate a difference between the master, and his faithful servant, in Spiritual Institutions, as if the master were for sitting, and the servant for another posture: *but*

2*ly*. Try if you can make it appear, that ever the apostle *Paul*, did prescribe or practise another posture at the Lords Table, than sitting.

3*ly*. The Evangelists, having so fully asserted this posture of sitting, there was no need, nor occasion for the Apostles mentioning of it; and all these records of the Evangelists, were by the command of Christ, and inspired by his Spirit; this is new, and dangerous *Divinity*, that tho' Christ caused record a practice, for the Instruction of his followers, yet if an Apostle record not the same thing without need, what Christ hath inspired his pen-men to write formerly, shall be of no value.

Page 224. *It is certain our Saviour did not sit but lay at Table.*

Ans. The Author sayes it's *certain* he did ly, but giveth no reason, whereby his Reader may be *certain* also? I have better authority to assert his sitting, than he hath for lying; not only all our Translations have it sitting, (whose authority and understanding the Original, will be thought as good as some other mens) but our best Greek Lexicons, and *Arias Montan:* translate the word ἀνακείμαι *discumbere accumbere* to sit not to ly, all that can be said is, that the *Jews* used to lean on the Table with their left Elbow, which cannot be called lying; and however, it was their table posture, which sufficeth us.

Aquinas giveth account of a common *Verse* long before his time.

Rex sedet in cœna, turba cinctus duo dena.

Page 124. *We have this further to say for our practice, that our Saviour was not at a common Supper, when he instituted this Sacrament; but at the passover.*

Ans. It's hard to *Divine* for what end, the Author bringeth this in, for I can perceive no colour of an argument; only to acquite us, that Christ was not at a common Supper, but it's yet *sub judice* not determined, whether there was any common supper that night, besides, both the passover and the Lords Supper; Many able *Divines* affirming there was, and many denying; and so it is safest to leave it *altiori indagationi*, neither doth the purpose in hand depend on it's determination; as for *Luke* 22. 20. The Author doubtless, knoweth that the matter of that *Verse*, is not placed as both the other Evangelists, *Matthew*, and *Mark* have it; nor doth he infer any thing from it argumentative.

Page 125. *But 4ly. The full answer to the argument is, that it goes on a false supposition, that our Saviour instituted this Sacrament, in the common posture of eating, which no wise appears in Scripture neither can it be inferred from any thing said, or intimated by the Evangelists or St. Paul, but rather the contrary.*

Ans. How full or sound it is, will soon appear if we consider, *First*, that the Evangelist *Matthew* remarketh their sitting down, *Matth.* 26. 20. Now when the even was come, he sat down, with the

the twelve, and *Verse* 18. *as they were eating, Jesus took bread, and blessed it,* &c. so mark 14. 18. *and as they sat, and did eat, Jesus said, verily I say unto you, one of you which eateth with me, shall betray me:* and Verse 22. *and as they did eat, Jesus took bread, and blessed and brake it,* so Luk. 22. 14. *and when the hour was come, he sat down, and the twelve apostles with him,* and Verse 19. *and he took bread, and gave thanks, and brake it,* so Joh. 13. 12. *after he had washed their feet, and had taken his garments and was set down again,* after this the apostles are sitting with him at Table, *Verse* 23. *Now there was leaning on Jesus bosome, one of his disciples,* &c.

Here it's to be observed, that all the four Evangelists make mention of their sitting at Table with Christ, and that it's expressly said by two of them, as they did eat, he took bread, and blessed it; all which maketh it most evident, that they were in a sitting posture at Table, when this Sacrament was instituted, and celebrated.

But the Author objecteth, *how could they be eating, when Christ was blessing.*

Ans. The plain words of the Text cannot be questioned, without a prophane contempt of Scripture, it's not warrantable then to toss it as a disputable problem, whether *he took bread as they did, eat, or not*: for they are the words of the Holy Ghost.

2*ly*. Nor is it to be conceived, that they continued eating, while he was blessing, this would been altogether unaccountable.

3*ly*. Tho' not eating, yet they continued sitting in a Table posture, for we must not add to the Text, and say they arose.

4*ly*. How much time interveen'd between his taking the bread, and blessing, who can tell? the ensuing Action being so solemn, no doubt Christ would take care, to have his disciples minds in some due composure for it.

5*ly*. That which the Author cannot digest, is that the Apostles should be sitting, when Christ was blessing; but there is no cause why this should be so surprizing, if some other of our Saviours practices be duely pondered: as *Mat.* 14. 19. when there is a great miracle to be wrought, Christ *commandeth* the multitude to

sit down and then blesseth, *and he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to Heaven, he blessed, and brake*, and this not once, but again *Mat. 15. 35. And he* Commanded *the multitude to sit down on the ground, and he took the seven loaves, and the fishes, and gave thanks and brake*, &c. In both these scriptures there is most solemn worship, and yet the people commanded to sit down; it were worse than trifling, to say they might rise again when Christ gave thanks, seing he commanded them to sit down: therefore the Author's anxitie for this is groundless, and no use for such shifts, as *in probabilitie it was done in a thanksgiving and praying posture*. And as in the next Page 126. *And so he might rise to bless, and distribute the Holy Sacrament*. These *may be's* are not convincing, but the plain words of so many Texts for sitting, are most cogent and irrefragable.

Page 126. *Lastly we find the Apostle severely reproving the Corinthians, for their irreverence in receiving this Sacrament*, &c.

Anſ. They are severly reproved it's granted, but not for sitting at the Lords Supper; and except the reproofs reach this, the Author can find no argument from that Scripture: what a torment is it to be managing a bad cause? I need not say a man hath need of clear eyes that can see an argument in that Scripture, but he must put out his own eyes, and implicitly believe Dictates in place of argument.

And what Reader will not be surprized at the reading of his following discourse, wherewith he concluds this Section.

Upon the whole, I think we do nothing in this, or any other sacred action, as to bodily Worship, but what is warranded and grounded on the holy Scriptures, and particularly, as to what we do at the holy Sacrament of the Lords Supper.

Anſ. All is even as firmly warranded as the judicious Reader will observe, by the Authors Arguments; men are readily perswaded as they affect, but there is no danger of the Readers being argumented unto kneeling at the Lords Table, by any thing that yet hath occurred.

SECT.

SECT. 3.

PAge 127. *And first, as to your principles I need not tell you, that you do not allow Bodily Adoration, to be any part of Gods Worship.*

Anſ: That we do not allow Bodily Adoration, is a known injurious imputation. Hath not the Author himſelf, from his infancy, ſeen his Friends bowing their knees daily to God? Doth he not know of thouſands about him at this day, who do the like? Is not this bodily Adoration? doth he not know, that in our publick Worſhip our people commonly ſtand in time of Prayer, and are exhorted ſo to do; and except in caſe of bodily infirmity, ordinarily practiſe it, as alſo ſigns of external reverence always in our ſongs of praiſes to God, and when we hear the Word of God read to us, as part of his Worſhip, all are uncovered? With what truth then can it be aſſerted, we do not allow of bodily worſhip?

Page 128. *Your Directory doth not only leave it out, but excludes it, by requiring all to enter the Aſſembly, and to take their ſeats, and places, without adoration or bowing.*

Anſ: Tho the words of the Directory be not fairly repreſented, yet as the Author quoteth them, I will eſpouſe them, and let the Author try his ſtrength in anſwering my Arguments againſt religious bowing to any place or fabrick on Earth.

Ibid: *The Scriptures ſay, O come, let us worſhip, let us bow down, let us kneel before the Lord our Maker.*

Anſ: Who denyeth this? the Author can inſtance none of our perſwaſion, who doth not practiſe kneeling before God, if ſome Phyſical impediments do not obſtruct it.

2ly, The Command, *Let us worſhip, and bow*, is not when we come firſt to the Walls of a Houſe, but when we engage in acts of Worſhip, then either to kneel or ſtand as conveniency will allow, but this hath been cleared already, and I am not fond of repeating; and therefore muſt paſs over much of what remaineth of this Chapter, as being generally anſwered already.

Page

Page 129. *You sit generally at your publick Prayers,*

This also hath been confuted already, and all that is said *Page* 130. For the time of Thanksgiving before Receiving, being solemn Prayer, our people generally stand, excepting such as are set down at Table, who continue sitting, *as at the first giving of Thanks* by our Saviour, they did sit. But the Author in this Page 130, engageth himself, in another useless labour of Collecting pretences against Bodily Worship, and exposing of Dissenters, as formers of these pretences, which we solemnly detest, as contrary to our common practice, such Discourse might have been directed to Atheists, and Quakers, but to impress strangers so invidiously, against all protestant Dissenters, as enemies to the Adoration of God, by any visible sign, is most injurious.

2ly, In all the following Discourse to the end of this Chapter, the Reader is egregiously imposed on, the Author making no distinction between the Bodily Worship commanded *of God*, and the Bodily Worship commanded *only by men*; and so condemneth all, as despisers of the Glory of God, who will not bow down to Houses or Altars, and would have his Reader take it for granted, that its our principles to be against all external Adoration of God, for no other reason, but because we observe the second Command, better than some of our Neighbours, rendring that homage to Creatures, which is only due to God, wherein we cannot, and by the grace of God will not comply with them.

Pages 130, 131, 132, 133, 134; Have nothing but a Confutation of pretences from *John* 4. 24. *God is a Spirit, and they that Worship him, must worship him in Spirit, and truth.*

Ans. *Christ* by this Scripture, doth recommend and prefer Spiritual Worship, to that which is only bodily, God being a Spirit, and all bodily worship separat from this is naught; the external part is easie, and separable from the internal, and of it self, is but bodily exercise, that profiteth little; nevertheless we constantly assert it our duty to glorifie God in Body and in Spirit, as he requireth us; and therefore are far from understanding that Scripture, to be exclusive of external Adoration.

Page

Page 135. The second pretence alledged against bodily adoration, is that *God has no value for it.*

Ans: If ever the Author heard any such Objection against external homage from any of our perswasion, it would be justice, and we would take it for kindness, if he would discover them; and if no such person can be found amongst us, it will be necessary to mind the Words of God, *Psal.* 15.3. It sufficeth us that God hath commanded external worship; but we will yield Gods Prerogative to no man in prescribing it.

Page 173. The Author speaking of outward performances, saith, *But you are taught, that in no cases, they may be lawfully practised.*

Ans: Who are these Teachers, Teaching that outward Performances, may in no cases be practised? The Book being now in my hand, I see on the head of the Page, how Bodily Worship is practised by Dissenters. And is it the deliberat thoughts of the Author, that Dissenting Teachers, Teach this? Do we teach, that in no cases, the people may read, or hear the Word of God read, which is an outward performance? Do we teach that they should not be Baptized, or partake of the Lords Supper? Do we teach, that in no case they should bow their knees to God their Maker? all these, and many moe, are outward performances, this needeth no confutation, repeating the words will be sufficient to any reader, tho of mean sense.

The Author addeth in the same Page, *you are taught rather to stay at home, and not to worship God at all publickly, than to conform in their outward gestures and circumstances.*

Ans: There are some bodily jestures that render a man guilty by breach of the second Command, as bodily bowing is a gesture of the body, but being performed religiously, to any Creature, is forbidden by the expres Command of God, and therefore should not be enrolled with Circumstances, nor is it to be practised by Christians any where; but God willing, more of this afterwards.

In the same Page 137, *You are advised rather to abstain all your lives from the Lords Supper, than receive it kneeling.*

Ans: Blessed be God, who hath given most of us opportunity

of

communicating, ever since we were capable, *without kneeling*, even when persecuted by the rigid imposers of kneeling, who yet dare not affirm, *that the Scriptures require it.*

2ly, But that the Reader may understand, that its neither ignorance, obstinacy, nor affected separation, that causeth the fixedness of our practice, in sitting at the Lords Table, which we cannot refile from, and being obliged to render a reason, to such as ask; know therefore, first, That the blessed example of *Christ* and his *Apostles*, of choice, using this posture of sitting, is our Scripture Precedent, and no reason can be given why the example should not be imitated; the *Apostles* were sinful men as others; yet all the four Evangelists are divinely inspired, and therefore commanded to publish their being set down with *Christ* at his holy Table.

3ly, No other Scripture, either expressly, or by due consequence, prescribeth or alloweth any other posture, when we receive at the Lords Table, than *sitting.*

4ly, Our Saviour and his *Apostles* (as they followed him) are proposed as our examples in all things imitable, and this practice is imitable; yea *Christ* himself maketh this his Argument, *Do as I have given you example*, John 13. 14. 15. v. Lest any should say, we are not *Apostles*, and must not presume to sit at Table as they did; But, Christ requireth a regard to the Example he giveth.

5ly, The Disciples being set down at Table with Christ, are not raised again by him, when the Lords Supper is celebrated, (which he would have done, if sitting, when they received, had been a profanation of that Ordinance) but when the Supper is over, they are found still sitting, and then, and not until then, they are commanded to arise, *Joh.* 14. 31.

6ly, If this example be not followed in receiving, as our pattern, then we shall follow either devices excogitated by our selves, or follow the Dictates and Commandments of others, neither of which are safe and warrantable, *Christ* having proposed his imitable practice for our example, and the worship performed by our own invention, or the Commandments of Men, is already declared evil.

7ly,

7ly. When we once give way, losing our ground by neglecting Christs example, we wander vainly after our own imaginations, not knowing where to fix; and if at length we should pitch upon the most humble like way of receiving, imagining a humble way cannot be displeasing to God, which prevaileth with many inadvertent, (tho sober) persons. The very thought of this, that they cannot be too humble, and that kneeling in receiving, is an expression of this humility, that humility is pleasing to God, and rendereth glory to him; this taking root enclineth many to think, and tenaciously to hold by it, that tho Christ gave example for sitting at his Table, yet this devised humble way, will expiat any guilt by neglect of his example, because they intend to give him glory by kneeling. This is the very best that I imagine, can be made of the practice of many well meaning people as to their kneeling in receiving. But that which should be observed with care, is that once leaving Christs way, the very best and purest like Inventions of our own, obtruded on God as Worship, will not be accepted, seing by them, we shall never be able to make answer, when we are charged, *Who hath required this at your hands*, we may call it *humility*, but he will call it a presumptuous *voluntary humility*; we may call it *Worship*, but he will call it *Will-worship*, there being no Command of God for it.

8ly. This religious kneeling is *Adoration*, and therefore due only to God.

9ly. We are instructed by the second Command, that God will not be adored or worshipped by Images, representations, or the likeness of any thing in Heaven or Earth, we must not bow down before them.

10ly. The signs of *Christs* Body and Bloud are set before the receiver, in a religious state, as representing *Christ*, and these who kneel must do it directly before these Signs, as memorials of *Christ*, if they should go aside and kneel, praying to God, yet they shall not receive, until they come and kneel before these Signs; and hereby the Signs have Co-adoration with *Christ*, partaking of the same Worship, seing the signs are designedly set before the Receiver

reiver in the act of Adoration, which is forbidden by the second Command, neither can the intention of the Worshipper, prevent it, seing the Worship is directed first to the signs, as representing *Christ*.

2ly, Tho the Arguments given, be sufficient to vindicat our practice in sitting at the Lords Table; yet we know also, that kneeling in the Sacrament is but a novelty in the Church of God, not being in practice, before the thirteenth Century, when Pope *Innocent* the 3d brought in Transubstantiation, which engageth the *Papists* to this worship, because of *Christs* supposed bodily presence, but this you do not pretend.

Page 138. *Your directory does not require or allow the people so much, as to signifie their assent, by adding an* Amen *to Prayer or Thanksgiving: but on the contrary, you ridicule those that practise it.*

Ans: Our people signifie their assent by much more, than the word *Amen*, by attentive hearing the Word, and being uncovered, when the Word of God is read, by joyning with the Minister in Prayer, and standing up, by singing of Psalms joyntly together, *&c.*

Let the *Authors* Confession, *Page* 36. be remembred, where he saith, *Generally it is sufficient that the people joyn in their hearts with the words of publick prayer.*

2ly, We commonly use the word *Amen*, in conclusion of our Prayers, wherein the people joyn in their hearts with the Minister, as well as in the rest of the *Prayer*.

Yet 3ly, under the New Testament, its to be observed, that the prayers of the *Apostles* recorded, are not found to be concluded with *Amen*: But that which should make all men sober in their Censures on this account, is that the Lords Prayer according to the Evangelist *Luke* concludeth not with *Amen*, I am no ways against the use of it, and for ridiculing others, for using that word, I never heard, or knew any such thing, they cannot be of our communion, who will deride a Ministers concluding prayers with *Amen*; for we use it ordinarly both in publick and privat.

Page

Page 140. The third pretence; *Some alledge for their omitting, this part of Gods Worship, that they do not condemn bodily adoration, but to stand up, and kneel in the Congregation, is so troublesom to them*, &c.

Ans: This also is answered before, its not unwillingness to expend, but as I said already, all in the Congregation could not conveniently hear the prayer, wherewith they are to joyn, if conveniency were prepared for every ones kneeling; and I have observed some in this congregation, who were near, kneeling in the time of publick prayer, having conveniency for it; but there is none with us to ridicule them for that practice, tho the Author saith, Page 143, *That he could never learn; that any one kneeled in our Meetings*; but I have learned it, and seen it, having better occasion to know it than the Author, and he may by this time perceive, it had been very advisable, that in matters of Fact, his assertions had been such, as might have faced the Sun.

As for Paul and his company kneeling on the shore, Act: 20.

Ans. The Reader by this time will understand our principle as to kneeling in worship, and all who know our way, know it to be our dayly practice, heartily wishing there were as many knees bowed to God in families of our neighbours, as there are bowed in the Church.

CHAP. 5.

Of the Lords Supper.

SECT. I.

WHat the Holy Scriptures preſcribe concerning the frequency of celebrating it.

Page 145. *I ſhall confine my ſelf to one point, and that is the frequency of it, as a publick act of Worſhip.*

As to the frequency of Celebrating the Lords *Supper, I find many people of opinion, that the Scriptures have determined nothing in it, and that therefore it is left intirely to the diſcretion of Miniſters, how often they will Celebrat it.*

Anſ: The Author writeth, *Page* 147. That himſelf is of the ſame mind, *our Saviour has confined us to no place or prefixt time, for the celebration of his Supper*: The Scriptures conſtrain the Author to this Conceſſion; but being granted, it will break all the bones of his Arguments; for ſeing *Chriſt* hath not preſcribed the *frequency*, Then who may preſume to do it? Shall not their preſcriptions be found the Commandments of men? I do not ſay but the circumſtance of time muſt be appointed, *when* this Ordinance ſhall be put in practice, for it muſt be done in *ſome time*, and that time muſt be determined; for the Lords Supper requires preparation before receiving, and therefore a competent allowance of time muſt be granted before the Celebration: but ſeing our Saviour hath not prefixed the times, nor told us *how often* we ſhall celebrat; therefore men cannot make general Rules, obliging all Chriſtians to ſuch or ſuch prefixed times, whether opportunities offer or not.

Becauſe *Chriſt* hath given his Churchs liberty as to the preciſe times; but particular Churches muſt conſider and conſult the publick edification of the people, and accordingly ſuch times muſt be ap-

appointed by these whom the Lord hath intrusted with the feeding of his flock, and giving them their meat in due season.

Page 146, *On this account every one is left to judge for himself, when he will be a partaker of it, as he thinks it most fit for his comfort and edification, which makes the celebration and receiving it so Arbitrary a thing, that many never receive it at all: and the Universal neglect of it is, become one of the crying sins of these Kingdoms; and a great objection against the Reformation.*

Ans. A judgment of discretion must be allowed all men whom God hath endued with Reason: and must not be driven to Act brutally without discretion; but especially Christians are required to Act in receiving of the Lords Supper, with the greatest discretion, and deliberation, being under that severe warning, *he that eateth and drinketh unworthily, eateth and drinketh damnation to himself; and is guilty of the Body and blood of the Lord.* A Christian thus warned, must be perswaded in his own mind, and dare not trust his preparation to the discretion of others, knowing he must give an account to God for himself.

2ly. *That seldom communicating is a crying sin.*

Ans. Where contempt of the Sacrament is the cause of not receiving, no doubt but the sin is very crying; but where there is no *contempt*, or wilful neglect of that Ordinance, but longing for some competent measure of *preparation*, or opportunity for receiving, without a strain to their Conscience, which are the reasons why many seldom Communicat: In these cases their *seldom* receiving will not be found so crying a sin, as many other sins less noticed; prosaned Communions whersoever common and horrid Swearers, God-dammees, Adulterers, Drunkards, are admitted to be receivers, *the sin is more crying.*

It is also a more crying sin, to thrust from the Lords Table, such as God hath prepared, by imposing such Terms of Communion, as these who would partake, know to be sinful: these are more crying sins, wheresoever they are found, besides blasphemies, Idolatry, contempt of Sabbaths, Murders, oppression, breach of covenants and promises &c. These and the like are far more cry-

ing sins, than seldom receiving at the Lords Table, where no contempt can be charged.

Page 147. *The Lords Supper is substituted in the place of the Passover, which was commanded by the Law, to be celebrated once in the year.*

Ans. This occasioneth no dispute, for it's plain truth, yet, that the passover was but once a year, meriteth consideration, and so much the more, because the Paschal Lamb Typified Christ, who is called our passover, and the Lamb of God who taketh away the sin of the World, and tho' I do not observe this, thereby to plead that the celebration of the Lords Supper should be no more frequent than the Passover, yet it may be conducive for softening the rigide censures of some against others, who cannot celebrate this Sacrament oftner, than once a year, though they willingly would.

Page 147. *Since our Saviour hath taken off the confinement as to time and place, it follows, that they who celebrate it seldomer than the Jews did their passover, must needs have less regard to the memory of Christs death, and the deliverance wrought by it, than the Jews had to their deliverance out of Ægypt, there being no other imaginable reason, that can tempt them to neglect purifying of themselves, &c.*

Ans. This reflection is more severe than well proved, for even those who have some measure of regard to the memory of Christs death may have such impediments invincibly crossing their desires, that sometimes they cannot celebrate so often as once a year, which may be the affliction of some ministers, but not their sinful neglect, nor oblivion of Christs death. *But,*

2*ly.* It's rare to celebrate it *more seldom* than once a year in any congregation of our Communion, where the congregations are brought to any tollerable Settlement. I grant the time was, that the people of our perswasion both Ministers and others, were so pursued by Bishops Courts, because of their meeting together, and adhering to their sound principles, that some were imprisoned, many Excommunicated, and their Families broken, other hunted

as

as *Patridges* on the mountains: and especially if they were found celebrating the Lords Supper; if these be the times that the Author chargeth us with the guilt of seldom celebrating, it is not fair, for he knoweth as well as I, who were to blame; and I know, where the Righteous God placeth the guilt.

Page 148. *And there can be no better way of determining when we are obliged to do it, than by observing when God in his goodness gives us opportunity, for either we are obliged to do it, or else we may choose whether ever we will do it or not.*

Ans. I am well satisfied with this proposals of *opportunity*, providing that all *considerands* be *considerata*, that every thing be considered to make it an opportunity indeed; and a seasonable occasion for this celebration. *But*,

First, There may be a seasonable opportunity for the Ministers part, when it is not an opportunity for the people.

There may be an opportunity for the Minister and some of the people, when it's not so with others of the people; and renting of Societies must be guarded against.

There may be a fit Season both for Minister and people, and yet all of them be obstructed by external lets.

Yet 2ly, The Author's calling this the opportunity, *whensoever they meet together*, as *Page* 149. I say this cannot generally hold, for Christians may have occasion to meet together even for worship, when there is no opportunity for celebrating the Lords Supper, as when God requireth them to meet together for prayer and *fasting*, and the day spent in such humbling exercises as are then suitable. *But*.

Page 149. *The very design of our publick meetings on the Lords Day, and not on the Jewish Sabbath, is to remember and to keep up in our minds, a sense of what Christ did, and suffered for us till he come again.*

Ans. That the Lords day is designed for *a memorial* of Christs Resurrection all acknowledge; but that it's instituted for a memorial of his Sufferings and Death, is new and unwarrantable; if this

this had dropt from a Diſſenters pen, we had heard it again on both ſides of our head.

Page 150. *It ſeems then probable from the very inſtitution of this Sacrament, that our Saviour deſigned it ſhould be a part of Gods Service in all the ſolemn Aſſemblies of Chriſtians, as the paſſover was in the yearly Aſſemblies of the* Jews.

Anſ. The paralel made by the Author, between the *Jewiſh* Aſſemblies and Chriſtian Aſſemblies runeth not even: and to make it ſtraight it muſt run thus; our Saviour deſigned our Sacrament ſhould be a part of Gods Service, in all the ſolemn Aſſemblies of Chriſtians, as the paſſover was in all the Solemn Aſſemblies of the *Jews*; the paralel holdeth not otherwiſe, and then it followeth that the paſſover was a part of Gods Service in all the Solemn Aſſemblies of the *Jews*, which could not be, ſince the paſſover was but once a year.

2*ly*. If then the paſſover ſervice, as to the time *when*, were deſigned as a pattern for the time, *when* our Sacrament ſhould be celebrated; then it will follow, that our celebrating ſhould be but once a year; ſo that whatſoever was deſigned by Chriſt, it's evident, our Author's deſign is at a great loſs, by what he now ſayeth.

Page 150. *And the ſame is further manifeſt in the ſecond place, from the examples of the Apoſtles, and of the Churches of God in the* New Teſtament; *they cannot be ſuppoſed but to have underſtood what Chriſt meant by theſe words, Do this in remembrance of me: and if it appears that they did make this feaſt, a conſtant part of their ordinary worſhip, we may ſafely conclude that Chriſt meant it ſhould be ſo alſo: and here it is obſervable, that we do not find any Solemn Stated meeting of Chriſtians for worſhip in the whole* New Teſtament *without it. At firſt the diſciples had their meetings every day, and then they likewiſe daily received this Sacrament,* Acts 2. 46. *and they continued daily with one accord in the Temple, and in breaking of bread from Houſe to houſe: Their meeting together was on purpoſe and with expreſs deſign to celebrate this Feaſt.* 1 Cor. 10. 20. *When ye come together, therefore into one place, this is not to eat*

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the Lords Supper, and downward Page 151. *Then surely the Apostles saying, that when you come together into one place, this is not to eat the Lords Supper,* &c. *Gives us ground to conclude that in his opinion, eating the Lords Supper ought to be one constant end of our coming together,* Page 152. *When the meeting of Christians came to be fixed to the first day of the week, or the Lords day, the breaking of bread was likewise brought to the same day, so* Acts 20. 7. *And upon the first day of the week, when the disciples came together to break bread,* Paul *preached unto them.*

Ans. By all this the Author is labouring, to get the time of celebrating the Lords Supper fixt, which he hath said, Christ did not *prefix.*

2*ly.* He passeth now from his first overtur, that *opportunity* was the time *when* this celebration should be: for a Stated time is now his pursuite.

3*ly.* As to this Stated time, he hath two of them in hand; the one is every day, the other is the Lords Day.

4*ly.* His arguments for every dayes celebration, are *Acts the* 11. 46. They continued daily, *&c.* And 1 *Cor.* 10. 20. When ye come together, *&c.*

5*ly.* The Apostles understood what Christ meant by these words, *Do this,* &c. And if they made this Feast a constant part of their ordinary worship, we may conclude Christ meant it should be so.

6*ly.* No Solemn Stated meetings of Christians without this Sacrament.

His arguments for the first day of the weeks being the time of celebration, are *Acts* 20. 7. From which he saith, two things may be observed: 1*st.* that the first day of the week was the Disciples time of publick worship. 2*d.* That the breaking of bread, or Celebrating the Holy *Eucharist*, was a part of that worship; the Scripture is as plain for the one as the other.

1*st.* Now let the Reader observe, that the Author having given up all claime to Scripture *precept*, for the time of celebrating the Lords Supper; he searcheth for it in *Examples.*

2ly. He bringeth Examples of different times from the Apostles practice.

3ly. He cometh close up to a Divine Institution, for both these differing times: because for every days partaking, he saith the Apostles knew what *Christ meant*, and if they made it a constant part of their worship, Christ saith, he meant it so also.

And for the other, *viz.* The first day of the week, he saith: the Scripture is as plain for the Sacrament that day, as for observing the day it self.

4ly. There being here two Apostolick practices of equal authority, which of them is preceptive or obliging to us.

If the Author say the latter of the two, then how will he answer himself, saying, that the Disciples did meet every day: 2: that at every meeting they did celebrate, 3. And being a constant part of their ordinary worship: we may safely conclude, that Christ meant it should be so, by the Authors arguments

Then the *daily celebration*, appeareth to have the greatest authority of the two: what then shall be done next, for fixing of the time? No doubt he had best leave it, as Christ himself did, not confining us to a prefixed time; and it's evident, that we cannot have the times *when*, determined by Apostolick practices, because in their own time, the times of celebration were *not one*.

It will appear also, by a more particular consideration of the places quoted, *Acts* 2: 46. Is expounded by judicious commentators, to be only the Disciples ordinary food, expressed by breaking of bread from House to house, and as the remainder of that *Verse* sheweth, they did eat their meat with gladness, and singleness of heart; The breaking of bread doth not always signifie the Lords Supper, *Luke* 24. 30. is ordinary food, but the 42. *Verse* of the 2d. of the *Acts* is the place where the Sacramental breaking is more clear, *and they continued stedfastly in the Apostles Doctrine, and fellowship*, & *in* breaking of bread, *and in Prayer*: but then it is not *daily*, and 1 *Cor.* 11. 20. Sayeth no more but that sometimes yea frequently they did meet for the celebration of the Lords

Supper;

Supper; but that they did never meet for worship on any other account, but to celebrat the Lords Supper is dangerous; for the Gospel was to be preached fully, Christ commanded to teach all things whatsoever he had commanded them, *Matth.* 28. and *Acts* 10. 42. *He commanded us to preach to the people* the Doctrine of Salvation, and Christs gracious Transaction with sinners, according to the Covenant of Grace, was greater work: and therefore more insisted upon by the Apostles, than only the Sacramental Seal of the Covenant; Therefore to say that their ordinary publick Assemblies for worship was on purpose, as the Author saith *Page* 150. *And one main design of their coming together* Page 151. cannot be allowed, for what is the Seal without the Doctrine and Covenant, whereunto it is a Seal?

Observe also, that tho' they came together at sometimes purposely for celebration of the Lords Supper, as 1 *Cor.* 11. 20. and *Acts* 20. 7. Yet this will not prove, that all their meetings in Assemblies were on this account.

The Apostle *Paul*, being by Gods merciful providence present with the people; it was very expedient then to celebrate, that they might be instructed by him in the right manner of celebration, now leaving them.

Let the Reader also remember that by the Author, the celebration of the Lords Supper was brought unto, and fixed on the first day of the week, *Acts.* 20. 7. And yet still he pursueth their celebrating at every meeting, which was other than the first day of the week, how he will reconcile and cement both, I leave to himself: for it's past my reach to reconcil these? The Primitive Christians did celebrate at *every meeting* 2. They did meet *every day*, and 3. nevertheless it was fixed to the *Lords day*, 4. And our Saviour design'd it should be a part of Gods Service, in *all the Solemn Assemblies* of Christians; which are on other days than the Lords day.

Let it be observed also, that if they did meet daily for this purpose to celebrate, then why is there any such peculiar remark,

on meeting on the Lords day for that purpose, if all their meetings had been to celebrate.

There is reason from that Scripture *Acts* 20. 7. To conclude that there were ordinary Christian Assemblies on the first day of the week, which were established by Christ himself, before *Paul* was a Preacher, for a religious memorial of his Resurrection, and deliverance from all his Sufferings, and on that day they did celebrate the Lords Supper: But I could never see a Cogent argument from that Scripture, proving the celebrating *every* Lords day, because, on *that* Lords day they did celebrate, for there were most blessed Meetings on the Lords day when Christ himself was with his Disciples, after his Resurrection; And yet neither mention nor probability of celebrating his Supper, as *John* 20. 19. On the first day of the week Jesus was with his disciples, where there was a competent number as at the first Institution; yet nothing of this celebration, so *Verse* 26. *after eight days, again his Disciples were within, and* Thomas *with them: then came Jesus, the doors being shut, and stood in the midst:* yet nothing of this celebration; so that we have neither prescription by Christ, nor practice to give us example for celebrating every Lords day, which is the more to be remarked, that some of these times he did meet with them, the Disciples were at meat, when Christ came in among them: as *Mark* 16. 14. And yet nothing of this Sacramental meat; therefore the celebration was not every Lords day. If any object, that this celebration could not be where Christ was visibly present because he had said, he would Drink no more of the fruit of the Vine until, *&c.* *Ans.* Yet the Disciples might have celebrated by themselves, but no mention of it is made. *But,*

Page 150. Our Author saith, *that we do not find any Solemn Stated meeting of Christians for worship, in the whole* New Testament *without it.*

Ans: 1. Still the Author pursues Celebrating at every meeting for worship under the New Testament, But how doth this agree with what the Author saith, that by *Acts* 20. 7. The celebration was fixt to the Lords day? for Christians had meetings for publick

lick worship after that time, and by the Author, at all these meetings they did celebrate; now after the celebration was fixed to the Lords *Day*; How could they celebrat at other times of meeting, which were not on the Lords *Day*? for then it followeth, that either fixing it to *every Lords Day* faileth, or else that their celebrating at *every meeting* faileth, the reason is clear, for if they did celebrat at every meeting, some whereof were not on the Lords *Day*, then the celebration was not fixed to the Lords day; If the Author say by fixing it to the Lords *Day*, they were obliged to celebrat no other day; Then why doth our Author celebrat on *other days* than the Lords *Day*?

In few words I do seriously demand of the Author, a solution to this question, Whether by *Act.* 20. *vers.* 7. or any other Scripture or Scriptural example, there be *divine institution* for celebrating the Lotds Supper every Lords *Day*, yea or not? if he affirm; then the divine institution must be by *Christ*, that we should celebrat every Lords *Day*; if the times *when* we should celebrat be *appointed* by *Christ*, then why doth the Author say, that our Saviour hath confined us to no time; if he say the *Apostles practice* amount not to an *institution* by *Christ*, then their practice in this is not a *rule* for us.

Its past all dispute, that the *Apostles* and primitive Christians did frequently celebrate the Lords *Supper*, and by the extraordinary Gifts and Graces poured out upon them, great grace being upon them all, they were ordinarly in a readiness, and prepared for that holy Ordinance, which we in after Generations know little of; and therefore are not in case for such *frequency* as they were.

And whoever urge frequency of receiving on any terms, should consider these two things, first, that the Scripture mentioning *often*: yet doth not mention *how often*. 2. That upon pain of Damnation, if we Eat & *Drink* unworthily. Every Christian should have due time to prepare and examine himself, and not to proceed to receiving otherwise (command frequency who will) lest he profane it. *And* tho I have insisted longer on this *Debate* than I intended; yet I will not omit the *Authors* general challenge.

That

That we do not find any solemn stated meeting of Christians for worship in the whole New Testament without it, that is, without celebration of the Lords Supper.

Ans: By this challenge its evident, that its the Authors assertion, every such assembly had it, and the proof is incumbent to him who alledgeth that at every time of the meetings of such assemblies, they did celebrat the Lords Supper; but he will find hard work to prove, that all of them at every time of meeting for Worship had it: and let the Reader remark his words, *under the whole New Testament.*

I shall instance several meetings for Worship, where nothing of this celebration appeareth.

First, There were many most solemn Assemblies of *Christs* followers, when *Christ* himself preached to them, these were no Old Testament Assemblies, and tho a mixt multitude attended; yet there were many sincere Believers among them, and while *Christ* publickly preached, it was stated worship; and to be sure, these did not celebrat the Lords Supper, for it was not as yet instituted, yet there was solemn Worship.

Act: 1. 13. The Apostles were together with the Women, continuing in prayer and supplication, which was publick Worship; and yet no mention of this Ordinance. So *Act:* 12. 12. *Many* are gathered together Praying, which is worship, and yet nothing appearing of this celebration: So 1 *Cor:* 5. 4. The Church is gathered together, but nothing of this found with them: Besides those blessed meetings of *Christ* with his Apostles after his Resurrection, where the Disciples did *meet*, but not *celebrat*.

Page 253. *When first some who had been present at the prayers and preaching of the Church, began to go away without receiving, the Church decreed whosoever was guilty of it should be excommunicated.*

Ans: Many errors and heresies sprung up, even in the Apostles times, and did increase afterwards; and if some such persons did despise the Sacrament of the Lords Supper, and thereupon deserted, its no wonder some severity was used towards them: but to excommunicat for simple *non receiving*, without consideration and exa-

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mining the *Reasons*, why they did not partake, was never in any age the duty of wise, faithful and compassionat Pastors.

All that is in this Section is now answered, only Popish Masses every Lords Day are alledged to be most agreeable to the rule, & that the Priest hath them solitary, is the fault of the people, which I leave to the Reader, the Author having never hitherto instructed the rule of frequency.

SECT. 2.

PAge 155. *Let us in the second place compare the rules and practices of our Church with this Pattern, I will not pretend that they come fully up to it.*

Ans: Why then did the Author say, That *no copy can come nearer the Original*; and now he will not pretend they are come fully up to it: he cannot rationally expect he can come more fully up to it, seing no Copy can come nearer the Original.

Page 157 *Its ordered that in Cathedral and Collegiat Churches and Colledges, where there are many priests and Deacons, they shall all receive the Communion every Sunday at the least, and that every Parishoner shall Communicat three times in the year, whereof Easter to be one; and surely such as cannot fit themselves so often, must in their own opinion be out of a state of Grace, and deserve to be excommunicated by the Church.*

Ans: If Cathedral Churches, *&c.* communicat every Lords Day, this frequency is either by *Christs* direction, or without his direction; if by his direction, then why should poor Countrey Souls be deprived of the benefit of receiving every Lords Day, more than the Cathedral Church? *Christ* himself is no respecter of persons in such cases; surely the mean and poor in the world have as good a Title to *Christs* benefits, as the rich and great: if *Christ* hath not directed this frequency, as the Author confesseth, he hath confined us *to no time*; Then whose invention is it, that in Cathedrals, *&c.*

it

it must needs be every Lords Day, though all the Countrey Parishes want it?

2ly, If Cathedrals, &c. obtain this priviledge, because many Ministers are ready to attend the service, then it appears that convenience should be considered for the celebration, and where all these conveniencies offer, the celebration may be more frequent than where they are wanting: But the Author said not long ago, *Page* 148. that there was no other reason *imaginable* for non-frequency, but the deadness of mens hearts; now he findeth other reasons are imaginable, and why should he not be charitable to such as find not conveniency for so frequent receiving as others?

For his calling Ministers under the Gospel, Priests, is unsavory and unwarrantable, seing the antient Priest-hood is taken down by the coming of Christ; and the Sacrifices we have now to offer, are only Spiritual; so that Church-Officers under the New Testament, are no otherwise Priests, than all true Believers who are made Kings and Priests to God: I think less of Papists retaining that name, because they profanely make a Sacrifice of *Christ* in the Mass.

Page 157. *That every Parishoner shall communicat at least three times in the year, whereof* Easter *to be one: and surely such as cannot fit themselves, so often must in their own opinion be out of a state of* Grace, *and deserve to be excommunicated by the* Church.

Ans: If these words last recited were asserted and maintained by any of our Dissenting Ministers, I must freely speak my thoughts, that he deserved *Deposition* from the Ministry, as unfit to have the charge of Souls, who would rule them with such rigor, as to excommunicate them purely for their weakness: Let the Reader take notice of *Ezek.* 34. 4. *The diseased have ye not strengthned, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them:* And verse 10. *Thus saith the Lord God, behold, I am against the shepherds, and I will require my flock at their hands, and cause them to cease from feeding the flock,* &c.

The

The Authors designation of a person deserving excommunication, cannot but surprise any thinking Reader, who hath any sense of Religion: for

First, He saith such as *cannot* fit themselves 2. They must in their *own opinion* be out of a state of Grace, and therefore *deserve* excommunication.

For the first, such as *cannot*, if he had said such as *will not* fit themselves deserve censure, would have been suitable to the care of a faithful and compassionat Pastor: but to punish because they *cannot* is merciless; for albeit they *cannot* fit themselves for receiving, yet they may be diligent in the use of means, and longing for fitness, and for a time remain under fears and doubts, so that they dare not receive, least *they eat and drink damnation to themselves*; they are not able as yet to eat in Faith, and they find by the Word of God, that whatsoever is not of Faith, is sin, and that every man should be perswaded in his own mind.

Should such persons be excommunicated, who are so far from contempt of that holy Sacrament, that all their fear is, lest they profane it, by receiving unprepared? God requireth the man to take time to examine himself before he eat of that Bread, which he must attend, waiting for some competent preparation, it grieveth him that he is not in due readiness to obey *Christs* gracious command, *Do this in remembrance of me*; laboureth for it, resolveth that so soon as ever he can eat in Faith, he will embrace the first opportunity of receiving: only at present he *cannot*, shall he be therefore rigorously driven to partake right or wrong, whether he can do it *in faith, or not*?

The Reader may yet further consider, that the preparation of the heart in man is *of the Lord*, and therefore *not in mans power* to prepare themselves when they will; therefore Gods assistance for preparation must be waited for: if the Minister urge on peril of excommunication, he must and shall receive, the man feareth a worse excommunication, to be cast out into utter darkness, wanting a wedding garment, and dare not eat and drink damnation to pleasure his Minister, or to avoid temporary excommunicati-

on; specially *cave errante*, as certainly in this circumstantiat case, the excommunication were invalid, and a minister so abusing the Ordinance of Excommunication, would merit it more himself than the man guilty of no contempt, and only laboureth to partake acceptably.

For the 2d. That such *must needs think themselves out of a State of Grace.*

Answ: And what if they did *think* so? this their present *opinion* of themselves doth not deprive them of a *state of grace*, they may be deprived of assurance; and yet not deprived of grace: after a man is by the mercy of God stated in grace, and in *Christ Jesus*, for whom there is no condemnation: yet it is a distinct act of the spirit of God, to make known the things that are freely given of God; a man may be in a state of salvation, and yet constrained some times to cry to God for restoring the joy of his salvation; a godly *Job* was sometimes of opinion, that God was holding himself his enemy; yet he was no enemy, but this he spoke when God hid his face from him, *Jobs* 13 24. should such a man as *Job* been excommunicated, because he had so bad opinion of himself? no sure, for though God cause grief, yet he will have compassion according to the multitude of his mercies, and make his people praise him, that though he was angry, yet his anger is turned away, and he comforteth them.

But suppose a man were *not in a state of grace*, should he be therefore excommunicated? seing to be in a state of grace, is to be reconciled to God by the Bloud of *Christ*, and sanctified by his Spirit; and all such are members of the invisible Church: now shall men be *cast out* of the visible Church, because they are not of the *invisible*? What Laws of God can be found to warrand this practice? This is a dangerous invention indeed, to throw people out of the *means* of Grace, because they are not yet in a *state* of grace: for the Gospel Kingdom of *Christ* on Earth comprehendeth the good and bad, the Tares amongst the Wheat in one Field, till the Harvest, and then they shall be severed.

I can obſerve no more in this Section, that giveth occaſion for any further anſwer.

SECT. 3.

Page 159. *And here firſt I muſt obſerve to you, that you have no fixt or ſet times for the adminiſtration of this Sacrament; on the contrary, your Directory orders that the time how often this is to be celebrated, may be conſidered and determined by the Miniſters and other Church governours of each Congregation, as they ſhall find moſt convenient for the comfort and edification of the people committed to their charge.*

Anſ 1. The Author hath ſaid, that *Chriſt* hath *prefixed* no time. 2. He telleth us that the *Apoſtles varyed* the time, ſometimes dayly, and afterwards on the Lords Day. 3. He ſaith they vary the times *themſelves*, for ſome of their Churches have it more ſeldom and ſome more frequently; Why then is it ſo great a crime in us to want fixed times, why did himſelf ſay, *Page* 148. That there can be no better way of determining when, than by obſerving when God giveth *opportunity*?

1ly, This opportune ſeaſon for publick edification, we are willing to attend; but then *prefixed* times, eſpecially long before celebration, may prove no opportunity, many things may, and often do emerge, making it not convenient for the publick good, to obſerve theſe prefixed times: and that Miniſters, and other Church Governours ſhould determine the time, as the edification of each Congregation requireth, is convenient and neceſſary. But

Ibid. ſaith the Author, *By which rule the Lords Supper is excluded from being any ordinary conſtant part of Gods ſervice.*

Anſ. The Author cannot prove that this celebration ought to be a conſtant part of Gods ſervice, the many Scriptures I have already quoted teſtifie the contrary, I perceive the Author preferreth the Popiſh way of conſtant conſecration every Lords Day, to his own way and ours; for he ſaith, *Page* 160. *And truly in this point you ſeem more unexcuſable than the Papiſts themſelves, for*

the Papists order the Elements to be consecrated every Lords Day, and distributed to those that desire it; but your Teachers neither offer it to the people, nor invite them to it; nay so far are they from it, that they do not so much as afford an opportunity to those that desire to be constant receivers.

And he hath said already, *Page* 159. That they themselves are too far short of the primitive practice and institution, but the Popish Priests follow it in consecrating every Lords Day.

Ans: As for the Authors preferring the manner of Popish Priests to our way, is no surprisal to us, seing he was pleased to yield them ample room in the Communion of the Catholick Church, when he thrust us out at one blow.

2ly, He saith *the popish Priests distribute the Elements* in the plural number, to those that desire it. If it be so, its a new thing we heard not of, that they distribute the Cup to those that desire it; for they say plainly, tho *Christ* distributed the Cup, yet they see it not fit: However we must be worse than Papists, do what they will, yea worse than the most *degenerated or barbarous people that ever called themselves Christians.* This is the Authors spirit of meekness, that he said would give no just offence.

Page 161. *They rarely press their people to communicat.*

Ans: We do press them to communicat, but much more to examine themselves that they may be prepared for it.

Ibid: *They have few Sermons or Discourses to that purpose.*

Ans. This is a matter of Fact also, and hard to answer without irritation: I love not to be using words of evil manners, only I cannot but say, it's not a truth; as many hundreds of witnesses can Testifie.

Ibid. *No body can certainly tell, what frequently, many, often or convenient signifie: And therefore where only these words are used in a Rule, it's little better than to have no Rule at all, as appears in this very case.*

Ans. The Scripture useth these words *as often*, and is this little better then *no Rule* at all? This must be dangerous treating of the word of God, 2. These same words *as often* tho' they be few, yet

yet are much better than no Rule at all, and have been very useful to the whole Church of God, and encouraged many Souls to endeavour *frequency* of receiving, because the word of God mentioneth *often*, tho' no not *how often*.

Ibid. *I appeal to you, whether it is not yet reckoned a great thing among many of you, if once in a year or two, a Communion be celebrated in one of your meetings; nay among some of you, it's often ommited for several years together, and in some places for ten, or more.*

Anſ. This is also matter of *Fact* and a great mistake, for we account it no great thing to have it every year, and some of us have it oftner, and some of our Communion have it much oftner than once or twice a year, as God giveth them opportunity; and all of us would be glad of conveniency for having it more frequently: But let the Reader understand, that we judge it not warrantable, to admit persons to the Lords Table, because they have in their memory, and can say over *the belief, the Lords prayer, and Ten Commandments*, which a Child, or an Athiest may have in readiness to repeat, But Stewards of the Mysteries of God, who must not cast Pearls before Swine, tho' they judge not of mens hearts, leaving that to God, whose Prerogative it is, yet must have some satisfying account, of a competent measure of knowledge in partakers, and must take care to know they are able, to discern the Lords Body, as likewise, that they have some knowledge of the Covenant of Grace, the Sacrament being a Seal thereof, and besides their knowledge, which this is but a taste of, lest Ministers be partakers of other mens sins, by profaning the Holy Sacrament, they must also take care, that such be not admitted, whose practice doth contradict their profession of Christianity.

As also, sometimes Ministers must take time, to support the weak, dejected by their own fears and doubts, and to encourage them as occasion serveth, to approach the Lords Table; so, also to have any Animosities, or contentions composed and healed, that may be found amongst the people before they receive. And

if

if at any time so extraordinary a thing fall out, that some Congregations be deprived of that Sacrament many years, as this is altogether *extraordinary*, so there will be found some *extraordinary* reason for it; but I know not of one instance in the North of *Ireland*, where any Congregation of our Communion, wanted that Ordinance for Ten years: I love not confident unwarrantable assertions, but I say if any such thing be, it will be found that these Congregations, have either wanted Ministers of our Communion, or somewhat altogether extraordinary is the cause, and no Church of Society should be judged by *extraordinaries*.

Page 162. *A man may live comfortably amongst you, to the Age of* 30. *or* 40. *Years and never receive, and I could not compute that one in ten going to your meetings, ever receive through the whole course of their lives.*

Anf. Blessed be God, we can make it appear that not *one of ten* come to Age of our Communion, but have received already with us, which our Examination Rules can instruct; and hundreds of witnesses testifie.

2*ly*. No man of our Communion come to the Age of 30. or 40. Years but is particularly noticed if he do not receive, but where Scandalous Immoralities are found, if he were 50. *or* 60. *Years of Age*, such will not be admitted with us: heartily wishing our Neighbours to take the like care.

To

To the Dissenting Ministers of Derry.

PAge 170, *But as to you my brethren, that disown my Communion and authority; I have reason to fear that what I shall offer to you may receive some prejudices, from my station and Character, yet reason is reason from whomsoever it proceeds; and I only desire that you would weigh seriously, what I have here offered in defence of the service of our Church: and therefore, lest you should be in the wrong, it will be the safest way to be modest in censuring.*

Ans. For disowning your Communion and authority, reasons shall appear; which would have *sleept*, if you had suffered them

As for prejudices from your station, tho' we cannot believe all implicitly because of your Character, yet reason shall be treated, with reason, so far as we are Masters of it.

Your first demand is, *that we seriously weigh what is offered in defence.*

Ans. Defence implyeth some opposition or injury offered, but how doth this appear? what disturbance were we giving? who have been the first aggressors? We were *silent*, and would have so continued, had you not emitted so virulent a discourse, against our manner of worship, which men of understanding who know the times, judge very unseasonable; and however, Ministers of the Gospel of peace above all other men, should most pursue Peace. Your book then not being *defensive*, but *offensive*, arraigning us for a *self condemned* people, you have extorted this vindication: Left by silence the world think as you say, that we are self condemned: for who can be blamed for *condemning* the self condemned? but that you may know how obliquious I have been to your commands, in *weighing* what is offered. I do now re-

return the Result: that having brought all your arguments to the ballance, they are found *light*; declaring withal, if they had prependerat on your side, I should soon have been Truth's captive.

We are desired to be *modest* in censuring, and to beware of *scurrulous* Reflections.

Ans. What were our censures? give instances of the censures and censurers, for it's not fair to insinuat the guilt of scurrulous reflections never instructed: but if we be docile, the Art of censuring is now taught us: who contented our selves as occasion required to instruct our people, and justify by the word of God our manner of worship, without reflecting on others; I can produce many witnesses, who have heard me often publickly declare, that I intended no reflection against those of another perswasion; tho' I was obliged to discover Scriptural grounds, for our own perswasion, and now suffer so much freedom as to understand: your own Book hath occasioned more of this Nature in Pulpits, than probably would been published in this Age, by any of us; so that if our people be better confirmed in their own way, by more distinct and explicit knowledge of what they profess and practise, they are partly indebted to such as have minstred the occasion.

Page 171. *There is another thing, that in justice I think I may request of you, which is, that in your worship and practice, you will not make the difference between us, seem greater than really it is; to abstain from a thing confessed to be Lawful in the Service of God, meerly because observed by us, is surely very far from a spirit of meekness and moderation; and therefore I may hope that you will not indulge your people in such affected distances,* &c.

Ans. The Author's disputing against reflections, and yet with the same breath *Reflecteth*, in alledging we abstain from that which we confess *Lawful, because observed* by them, God knoweth we affect not, but are *grieved* for these distances; wishing we could with a safe Conscience, joyn with our neighbours in the worship of God: But that we abstain from that we confess lawful cannot be instructed: have any of us said, that your ceremonies are either *lawful* or *indifferent*? When was that confessed, and to whom?

whom? And that we abstain meerly, because they are observed by you, is still judging of mens hearts, and it may still be observed, that when men presume on Gods prerogative, they run on mistakes, calling good evil, and evil good; for if your *observing* were our only *rule* for *abstaining*, then we would not read the Scriptures, we would not offer praises to God, for you observe these things. Who are the censurers now? and to prevent this unwarrantable prying into mens thoughts; I shall discover some of our real sentiments, and then judge as God directeth.

I do freely acknowledge, that this Stated separation (especially where the reasons of it are not known) is a lamentable scandale to the protestant profession, which we should be so far from *affecting*, that all good men are concerned to *endeavour*, making up of the breach by all laudable means; because these intestine divisions, not only hardneth our common enemy, and encourageth them to Act, and hope for an intire dissolution of the protestant interest at last; but they also dissipate our own strength, causeth decayes in the power of Godliness, and our merciful God provoked, to take his Kingdom from among us.

2*ly*. When men are duly concerned, with the woe of these divisions, then they will be sollicitous, to discover their fountain *culpable cause*.

3*ly*. The only sure way to find out the culpable cause, is diligently and humbly to *search the word* of God, what he requireth of us as to worship, and willing to offer the Trial of all our way to that touch-stone; tho' it be so, that the most erroneous pretend to Scripture; and the Devil pretended scripture, yet we must not reject them, tho' he profaned scriptures, yet our Saviour still made use of them, and silenced him by them: no doubt, but Satan and his instruments have it for their grand design, to bring the Scriptures into contempt, by misapplying and wresting of them: but whether shall we go? I mean Gods Law and Testimony, which he hath appointed a *lamp to our feet*, our Blessed Redeemer being ready to open the Scriptures, to such as attend, and depend upon him.

4*ly*. When either particular persons or Societies have diligently searched the Scriptures, *abstracting* from all former prejudices by *education*, or *custom*: and observe clearly what manner of worship God hath prescribed; then these persons or Societies, are obliged to practice and adhere to that manner of worship, on peril of their Souls; lest if they should offer that which is not commanded of God, they be found offering *strange fire* unto him; and so be consumed in their iniquity.

5*ly*. No persons or Societies on earth are warranded, to devise and impose, *Acts of worship*, which God hath not commanded: and if they do impose them, should not expect complyance, since they Act above their Sphere, and God must be obeyed rather than men.

6*ly*. Every rational creature, must be allowed the exercise of that judgment of discretion, wherewithal his maker hath endued him, and every Christian must be perswaded in his own mind, that his manner of worship is conformed to the Laws of his Lord & Redeemer: If it be objected, that this liberty to every Christian introduceth *anarchy*, and utter confusion. I answer, that to compell men to Act as brutes, and prostrate their very Souls and consciences to the lusts of men, is no mean of Gods appointment for maintaining of Order; God needeth *no sinful means* for governing the World, but this is a sinful mean to command men to Act either against *clear light*, or *doubtingly*, for whatsoever is not of Faith, is sin.

7*ly*. To impose any thing in the worship of God as necessary, which the imposers call *indifferent*, is unaccountable: for it can be no sin in them to forbear imposing, what themselves account indifferent: but must be a sin in such as comply, and Act that which they know is not indifferent, but unlawful.

8*ly*. As every Christian is obliged to endeavour the quiet of his own Conscience, that it be not defiled, or wounded, by Acting worship which God hath not required, since we are alwayes to exercise our selves, to have a Conscience void of offence towards God; so on the other hand, we are to exercise our selves, to have

a Conscience

a Conscience void of offence towards men; endeavouring Unity and peace, in the Church of God: not making causeless Rents and Divisions, not indulging *groundless scruples*: Labouring to have no less clear grounds for our forbearing or non-complyance with the manner of worship observed by others, than we have for Acting in our own manner; when this is neglected, men sin which way soever ignorantly: for a good Conscience must have this for a ground of comfort, as far as in *them is*, as far as it's *possible without* sin, they have followed peace and unity: Rents in the Church of God are of so afflicting and important consideration, that nothing but danger of sin, should make any separation.

9ly. Albeit this separation from Orthodox Protestants, even in part, as to our separat Assemblies, be onerous to us (judge otherwise who will) yet obedience to God, and preservation of a good Conscience must preponderat all other considerations: therefore when *such Terms* for our Communion with them are imposed as we cannot comply with, without evident danger *of sin*, and violenting our Consciences; then it's not our sin to withdraw, being *driven* into separate Assemblies.

10th. We being thus constrained to separate, and worship God in the manner we judge most acceptable to him, and find prescribed by himself: it is our comfort, that we have a *Gospel Ministry*, according to the *Institution of Christ* among our selves, and *Gospel Ordinances* as delivered, and prescribed by him: unto which our people conscientiously adhere.

11th. We find also the Ministerial charge of feeding the Church of God committed to Presbyters *Acts* 20. *Verse* 28. Where they are also called Overseers or Bishops, the word of God never made difference between those *Presbyters* and *Bishops*, tho' men without warrand of Scripture, hath made a difference of their own devising; for in this Scripture we find *Parity* of Ministerial power, committed to them all without exception, to feed and Oversee the flock, which is a full Commission to guide and govern, as well as to teach: neither is this Commission by any Scripture, either repealed, or retrenched by prescribing *imparity* among

Gospel Ministers, nor can a few, or many of these Ministers, instruct a Commission or power, to deprive any of them, of that which Christ hath conferred on them all.

12th. It is also Gods great mercy to us, and no small encouragement to our peoples stedfast adhering to the Communion, whereof they are members, that no Scandalous Ministers are permitted to Officiate with us, such as common Swearers, profaners of Sabbaths, Adulterers, Drunkards, gaming and dancing untill Lords Day morning, mockers of Piety, aspersing all the gracious operations of the Spirit of Grace, as meer Enthusiasm, calling conversion and Regeneration meer cant and Melancholy fancies, advancing mans free will, as above Gods previous concourse and predetermination, maintaining universal Redemption, and the utter Apostacy of Saints, &c. nor are such permitted with us, who are negligent of their charge, making less then half a day in a fortnight, all the time they get for instruction; or when they do instruct, to tell the people they need not trouble themselves with Predestination or Adoption, but live a good life with their neighbours, and so be saved: no such Ministers are of our Communion; and we pitie the Souls that are under such conduct, wheresoever they are; for the blind are leading the blind, and both ready to fall into the Ditch. Ministers are peculiarly obliged to be, 1 *Tim.* 4. 12. *An example of believers, in word, in conversation, in Charity, in Spirit, in Faith, in Purity.*

We have also by the tender mercies of our God, Gospel Ordinances Administred in our publick Assemblies, according to Scriptural Primitive simplicity, not willingly omitting, adding, or depraving, any part thereof: nor hath the Author by all his elaborate discourse, instructed any Deviation from Scripture institution, in our publick Administrations, tho' no doubt we are guilty, as to the manner and spiritual performances.

Having then a Ministry and Gospel Ordinances according to Christs institution, and our Ministers gifted by him, with some measure of competent Qualifications for all Ministerial work, diligent in their work, and of Godly conversation, we judge our selves safest

safest as to our Consciences, where we are; and tho our desires were never so ardent for Peace and Unity in the Church, yet what is now said, and much more to this purpose said by others, together with these two Scriptures, *Matth.* 20. *verses* 25, 26, 27. and *Luke* 22. *verses* 24, 25, 26, and 27. Notwithstanding of all the Glosses put on them, by men affecting preheminency; yet to us they are so plain and awful, that we dare not, we cannot, and by *Gods* grace will not countenance any thing that is there forbidden by *Christ*.

Since the Author doth so particularly desire, that our people be not indulged in such affected distances; good manners requireth that either they be granted, or some reason why it cannot; as for affecting distances we disown it, wishing that God would open their eyes who *make the distance*; for we look upon our selves as ridiculed, First to barricado our way, and then invite us to come in.

And if the Author be pleased to consider, I will serve him with some necessary informations concerning his Book. That he hath missed the *Art* of making Proselytes, for many upon perusal of the Book, are determined to a greater aversation, and distance than ever before; and no wonder, considering

First, That they can expect no *Gospel-preaching* in communion with the Author, affirming, that all *preaching* is either reading of the Scriptures, or publishing of the Gospel to such as never heard it before: our people heard the Gospel long ago; and therefore can expect nothing but *reading*; so that they must adhere to that communion, where they know to find Gospel Preaching, the great mean of Salvation: for Faith cometh by hearing, and how can they hear *without a preacher*? Could this be a Load-stone to draw men by telling they need expect no preaching?

2ly, We are told in hyperbolicks for much reading, that the Scriptures *apply themselves*: but many find it otherwise, requiring adventious helps; our Saviour and his Apostles explained and applyed Scriptures: and our people find it necessary for their Souls, being sensible that they are ready to erre, not knowing the Scriptures

tures, yea to wreſt them to their own deſtruction, as others have done before them.

3ly, They find by the Book, ground to fear dangerous Doctrine concerning *Prayer*, obſerving how frequently *conceived prayers* are expoſed as *meer invention*, which they know to be allowed by *Chriſt*, practiſed by his Apoſtles; and generally all the godly whoſe prayers are recorded in Scripture, and themſelves by experience finding the gracious promiſed help of the ſpirit of Grace and Supplications, aſſiſting them in Prayer, ſoftning their hearts, and bringing them into Communion with God, without the words of any Form.

4ly, By the Book they are diſcouraged to *read the Scriptures in privat*, ſeing its alledged there's *no promiſe to ſuch reading*, they know not but they might *hear* as they *read*; and have no mind to be tempted to negligence in reading the Scriptures, knowing that God hath both promiſed a bleſſing to ſuch reading of his Word, and actually bleſſed their own Souls in performing that Duty; yea the greateſt Lights of all the antient Fathers have left it on record, that privat reading the Scriptures was the very mean God bleſſed for their converſion to Chriſtianity.

5ly, That aſſertion, *that ſuch as cannot fit themſelves for receiving at the Lords Table thrice a year, muſt needs think themſelves out of a State of Grace, and ſo deſerve to be excommunicated*, Is ſuch a Thunder Bolt as hath frighted many into a greater diſtance than ever: leſt themſelves ſhould be ſo ſerved, and that only for their *weakneſs*, becauſe they cannot fit themſelves; many are ready to look upon it as having too direct a tendency to deſperation, if poor Souls ſhould be caſt out of the Church, for their *weakneſs*; for ſome well meaning people might be tempted to think, they were caſt out of Gods favour, becauſe caſt out of the Church.

6ly, Many Readers find in the Book, *Scriptures quoted* for that which they do *not prove*, and ſometime that called the Command of God, which he never commanded, this alſo frighteth from hearing leſt they *hear* as they *read*.

7ly,

7ly, We are told that the mode of entring Churches, is with ſome bodily Worſhip; but this being religious Worſhip, we muſt know what is its Object: for the ſecond Command diſchargeth our worſhipping of God by Images, or the likeneſs of any thing: but this worſhip as hath been proved in its due place, is firſt directed to the Fabrick of an Houſe.

8ly, We are told by the Book, that we muſt kneel in the act of receiving Bread and Wine at the Lords Supper; but the ſecond Command ſtandeth in our way here alſo, diſcharging religious Worſhip deſignedly before any Creatures, this alſo I have proved in its proper place, I ſhall forbear, though I might add moe inſtances, whereby its evident we are *bolted out* from that joyning in Worſhip and Sacraments, which is required of us.

There is no more in this Epiſtle, but what is particularly anſwered already in the proper places: but

Page 175. *Complaint is made that many Children die un-baptized, for want of Miniſters of our own Communion.*

Anſ. The Parents of theſe Children have much more ground of complaint againſt thoſe who deprive them of that benefit, by appointing *two Sacraments of Baptiſm*; whereas Chriſt did inſtitute but *one*, the ſign of the Croſs being uſed, a humane Sacrament: who can blame conſcientious Parents, rather to ſuffer to their grief; than countenance ſuch an encroachment on Chriſts prerogative, and ſo partake of other mens ſins.

Ibid: *We have a warning againſt our Brethren of the Congregational-way, and* page 177 *Now we think in juſtice to your own cauſe, aswell as to us, ye ought to warn your people againſt theſe Books, that maintain principles contrary to us both.*

Anſ. Overtures of this nature are unſeaſonable, ſince God in his great mercy is hearing the Prayers, and granting the long hoped for deſires of his people, in healing the breaches between them & us, which we take as a token for good, from the hand of our God; wiſhing that none may envy ſo great a benefit to the Church of God.

Page

Page 178. The last thing required is, *to beat down vices and immoralities.*

Ans. This is the duty of all Christians in their several stations, but especially the Ministers of the Gospel, who are obliged to rebuke with all authority, and themselves to be so blameless, that they may not be ashamed to reprove others, not more guilty than themselves.

2ly, Conscience also should be made, that the greatest severity be exerted against the *greatest offences*, it being an inaccountable abuse of Discipline when its severest lashes are on the *most conscientious*.

3ly, Though we have no cause to pretend to that piety of conversation which is commanded, & which we should be daily breathing after, perfecting holiness in the fear of God, yet its observeable, that the most *vitious* are the greatest *haters of our assemblies*, the profligat, debauchies, God-dammes, the Blood and Wounds, where they go we know not, but they never come near us.

To

To the Dissenting Laity of the Diocess of Derry.

PAge 181. *I beseech you in the spirit of meekness (as one that is appointed by the providence of* God, *and the care of a Christian Magistracy to watch over your souls) that you will seriously consider, and lay to heart what I have here tendered to you.*

Ans: As for the Authors Title to the charge of Souls in this Diocess, whatsoever he hath by Christian Magistracy, *I* dispute not; but what is said to be by the *Providence of God* shall be considered.

A Title by meer *Providence* is very bare and insufficient for an Officer in the House of God, who should be instructed with a *commission from Christ*, for watching over Souls, Providence not being our *Bible*, where only such commissions are registred.

2ly, It's said he is the *one* that is appointed to watch, then he is the *one Pastor* of the whole Diocess; sure so vast a district must be at a great loss to have but one Pastor, and his Clergy under great grievance and discouragement, since none of them can speak to the people where they officiat with Ministerial authority, *as their Pastors*, though some of them may be found knowing and moderat men, of as good qualifications for Pastoral Charge, as some of their betters.

3ly, If it be said that the *sole Pastor* of the Diocess doth communicat, and devolve on the *Inferiour Clergy*, some parts of his Pastoral power, I then demand where we shall find in any Gospel record, such a *sett* of ordained Ministers of the Gospel, that are *half Pastors*, having some parts, but not intire Ministerial power, for feeding and overseeing their flock?

4ly, I desire therefore in few words, to know whether any of the Clergy under the Author, *be Pastors yea or not?* If they be Pastors according to *Christs* institution, then the Author is not *the sole Pastor* in the Diocess, if they are not Pastors, then the Diocess

should be *inavoidably miserable*, having *but one Pastor*, who is incapable of watching over so many souls.

Let the Reader observe, and remember that Scriptural Pastors appointed to feed their flocks, *Act.* 20. 28. are also required to oversee them, this feeding and overseeing, is the highest Ministerial power over the flock, that any Officer in the House of God can claim by right, and whoever pastorally feedeth, by tenor of the same commission is to oversee, which feeding and overseeing is to guide, govern, and rule by the Laws of *Christ*; and therefore every Pastor hath this power by his Commission, without being beholden to any other, who has no other commission from *Christ* than themselves: besides that Ministerial ruling is plainly declared to be the Right of Presbyters, and therefore cannot without Sacriledge be appropriated, or reserved by one, to the prejudice of others 1 *Tim.* 5. 17.

Next, *The Laity*, (as the Author termeth them) *are desired to consider and lay to heart what he tendereth to them, for he cannot prevail with them to come and receive instruction from his mouth.*

Ans. No doubt they *do consider* what is said, but some of them say, the more they consider, *the less they lay to heart*; and to say truth, if readers take pains to consider well what they read, there's no danger of becoming Proselytes.

2ly, *It's complained that the people will not come to hear instruction from the Authors mouth.*

Ans. Is there none to give instruction in the *Diocess*, if they come not to receive it from the Authors mouth? are there not other Teachers of his own communion in the Diocess? but this confirmeth what is abovesaid, that he is the one appointed.

2ly, Can all the *Dissenters* of the *Diocess* of *Derry* come to hear and be instructed by *his own mouth*? the whole *body of the people* being Dissenters, where could be the hearing place? where the voice to reach so many thousands?

3ly, Since this is the Authors regret, that all the people come not to hear him, his best relief is to take charge of no more than can hear him, and then he is not only eased of his complaint and grief;

but

but besides, shall be more conform'd to Scripture Rules; feeding a flock *personally* wherever he is made *Overseer*, for any man to engage in a *Charge* which he shall never be able to *discharge* is inaccountable, and his *delegation* to others under him, that which he calleth his own charge and work, hath *no colour of warrand* from any Scripture, or Reason.

Page 182. *In this Treatise I have not led you into long Reasonings, or the intricacies of humane Learning, but I have referred you to your Bibles.*

Answ. It was no doubt discretion to take care the Laity should not be confounded with too sublime speculations; yet the Seraphick Patterns are too sublime for either Clergy or Laity.

2ly, Our people are referred to their Bibles, the Author could not advise them better, especially when they are well Expounded, and the advice is to be the more regarded, since the Authors own people, are recommend *but* to the Book of Common Prayer, as their best Family Devotion.

Ibid: *I would desire you to observe, that it ever has been, and in all probability, ever will be the humour of the World, to be more fond of their own inventions, than of what God commands.*

Answ: The Author saith well, for Inventions being mens own Brats, are dear to their Parents, were they never so deformed.

2ly, He saith, in probability, this will be ever *the humour of the World*, if it be still the humour of the World, Why but it may be the *Authors humour* also? for he is yet in the World, as others.

And if he say of himself and his, though they be *in* the World, yet they are not *of* the World, and that only a rable of reprobat Dissenters are *the men of this World*, if this be the Authors sense of us, he is but consistent with himself in what he elsewhere published, that such as we are *belong not to the Catholick Church*, and so are the men of this world in the worst sense, *being without Christ, having no hope, and without God in the world*; I could never learn of any other, *but a Pope* that hath *excommunicated* so many famous Churches, *sound in the Faith*: Neither is this ignominy done to the Churches of God, ever yet publickly retracted, as it ought to be,

though detected, published, and solidly Confuted by *Mr. Boyse.*

Those whom the *Author* now writeth to, have found it to their smart, who are most fond of Inventions, they cannot be bewildred where to find them, many of them being excommunicated, fin'd, and confined, for no other cause, but non-complyance with unwarrantable inventions in the worship of God.

Page 183, and 184. The *Author* accuseth the Laity for bringing in extemporary prayers, saying, *It's plain you have brought them into practice, against the opinion of the Church governours; and of the first Reformers, who all did settle Liturgies in the Churches which they Reformed; this* Knox *did in* Scotland, Luther *for* Germany, Calvin *for* Geneva *and the* French *Church.*

Ans: Was it the Laity taught their Teachers to pray *conceived prayers?* No sure, for the *Spirit* of God teacheth all the *Children of God such prayers,* when the *Author* pleaseth, let him answer the Scripture proofs I have brought for it; we find *Abraham,* the Patriarchs, *Job, Moses,* the Prophets, our Saviour himself, and his *Apostles,* all using conceived prayers without a form; so that the best Church Guides has taught the people such prayers, and not the people them.

2ly, Our first Reformers from Popery allowed some forms, and did well in so doing, when few qualified persons, either for preaching or praying could be found, so *Homilies* were appointed in place of *preaching,* because the poor ignorant Priests could neither preach nor pray.

3ly, Our first Reformers did then pray *conceived prayers themselves,* and limited no Ministers by forms of humane composure, whom God gifted for extemporary prayers, and all these Churches to this day, *use conceived prayers* in their publick *Assemblies.*

Page 184. *And let me tell you that it is no hard matter to give a reason, why the generality of people are better pleased with such extemporary prayers, than with forms; for can any wonder that a prayer which people never heard before, and is adapted to the fancies and humours of a party, with all the advantages which novelty gives, should gratifie carnal and itching ears, more than the fixed and setled prayers of a Church*

where-

whereas there is a pleasure and a kind of sensual delight in the novelty of the other prayers, and the Tone wherewith they are sometimes delivered, makes the hearers imaginarily devout.

Anſ. Here is judging, and cenſuring to the higheſt degree, and that very judging which is forbidden of God, for men to judge of mens hearts, which is Gods prerogative: For firſt, he ſaith extemporary prayers are *adapted to the fancies* and humours of people, that is when Miniſters pray conceived prayers, they *fit theſe prayers for fancies*, as if they prayed to God, that peoples fancies might be humoured, which were an atheiſtical profanation of prayer; by what authority doth the Author judge the ſecret deſigns of the hearts of Miniſters?

2ly, Have all thoſe who hear and joyn with conceived prayers, *nothing but fancies* and humors for their Religion; and love conceived prayers, becauſe thereby their fancies are pleaſed? then all who heard and joyned with the Apoſtles prayers, which they never heard before, and obtained many bleſſings by theſe prayers, they were all deluded, for only their *fancies were pleaſed*, this is the very ſtuff we have from the worſt of men in this age, decrying all the operations of the Spirit of Grace, as meer fancy; Doth all Miniſters in the Church of *England*? who uſe extemporary prayer, adapt them all to fancies and humours? are all the prayers of the Reformed Churches adapted to fancies? if our Author know of no better conceived prayers, we need not admire that he is ſuch an admirer of Forms; or is it only we in the North of *Ireland*, or in this Dioceſs, who adapt our prayers to fancies? Can the Author think of anſwering to God for ſuch uncharitable judging? We are thankful to God who aſſiſteth us to pray againſt peoples fancies and humours, but never for them: Is this the ſpirit of meekneſs? Is this the way to unite us? Is this the way to make us live more eaſily together? Is this to be modeſt in cenſuring?

3ly, Hath the Author this by Revelation, that peoples *delight* in prayer is *ſenſual* and not *ſpiritual*? if he have it not *by revelation*, how cometh he to know the internal delight of mens ſouls? whoever hath run higher on Gods Prerogative, of judging the ſecrets of mens hearts?

If

If the Author will suffer faithful plain dealing, I would tender my humble Advice, that he would judge more sparingly, lest if such persons obtain real spiritual and Holy delights in prayer, (as in charity I hope some of them do) he be found tampering with a most dangerous Tool, that may give a wound to his Conscience hereafter, not easily healed, had the Author judged only of mens External Actions, I should have said little: but to judge of mens secret designs and delights, is inaccountable.

4*ly*. We are told the tone wherewith conceived prayers are delivered, makes the hearers imaginarily devote.

Ans. It's probable the Author may understand this better than we do, for we are no such Admirers of *tones in prayer* as I hear *some are*, having never either ejected, nor rejected a Minister for want of this great gift of toning of Prayers, but think it safest that every man use that natural way of speaking which God his Maker hath allowed him, and to urge no man apishly to *counterfeit* other mens voices, which is never found to frame well with any man, and just with God it should be so, when men are either *so simple* as to be forced from their natural way of speaking, or so *Hypocritical* as for applauses to be *others mens Apes*: My humble opinion is, that all Ministers should be sure in their own Consciences they are free of vain affectation of *tones, or vain words* in their publick Administrations: Next that such as hear and joyn in worship, be not so much concerned with the manner of mens speaking, as with the matter that is spoken, and therefore cannot give my *Amen* to our Author's assertion else-where, *Page* 165. *The distinct affectionat manner of pronouncing and reading, &c. is absolutely necessary to give life and efficacy to it*, for the spirit of Christ is only absolutely necessar to give life and efficacy: *Paul's* speech was complained of as contemptible, yet life and efficacy by the blessing of God attended his speech.

Page 186. *It's manifest that extemporary prayers would be much more easie to most of us, and less burthensome than the service we use.*

Ans. If this be received it must be on the Author's testimony,

for

for otherwise it's improbable: but if he would try conceived prayers a year or two in publick, and then give his opinion that they are easiest, his testimony then might go a great way.

I know no way such prayers can be easiest, but when men have such assistance of the Spirit of prayer as rendereth them comfortable, and therefore easie to him that prayeth; and if the Author have experience of this, it's pity he should ever pray by a book, for reading in the time of praying, must needs be a great diversion to a Soul immediatly directing desires unto God, reading being a distinct Act of it self, having nothing of the nature of prayer in it, nor any way to promote it, but rather at least an *avocation* from the work of prayer, for prayer of it self is sufficient work for the best of men, tho' they be no hindred by another unseasonable work of reading, and keeping mens eyes on a book, which should rather be lifted up to Heaven after our Saviours example.

To

TO

All My well beloved Friends of the Presbyterian Congregation at London-derry.

FInding you with other Dissenters in this Dioceſs, Arraigned and condemned as the greateſt Criminals for innovations, in the worſhip of God, as men of itching Ears, whoſe Devotion is imaginary and fancies, whoſe religious delights in the moſt Solemn worſhip is but ſenſual, I could not but be concerned for your Vindication knowing that he who condemneth giveth ſentence without Commiſſion, and therefore null and void; as doth appear in my anſwers, to the epiſtle directed to the *Diſſenting Laity of the Dioceſs of Derry*; whereby I was obliged to ſtand up for you, as injuriouſly expoſed to the contempt of all who read your Character: but be not troubled, it being a ſmall matter to be *judged by man*, with whom in a little time, you will be on even ground before God the judge of all, who judgeth righteouſly; therefore let it be your great care, how you will ſtand in that Day, and who will ſtand up for you: for you ſhall ſoon have done with men high and low, but can never have done with God and his Power; either for your eternal ſolace, or eternal puniſhment: in belief and contemplation of that great Day, when I hope to meet with many of you in Comfort, I ſhall now give my ſerious advice, being wearied of theſe empty debates: and being more concerned to ſpeak, labour, or write for your being fixed, than others can be for your diſquiet, your bleſſed Right to the glory that ſhall be revealed. 2*ly*. Your holy practice as the way to that glory, 3*ly*. your peace and comfort for help to run, and not weary until you come to poſſeſſion: is (or at leſt ſhould be) my great deſire and concern.

And

And *first* in order to your established Interest and right to a blessed Eternity, labour to be clearly and rationally satisfied, that the religion you profess is of God; such as you may without any fear of terrour, adventur Soul and eternity upon, that you are not beating the Air, or running in vain; think it not sufficient that you were so educated, or that many good and wise men declare it to be the safest and best, or that you have long professed it, but see with your own eyes, give it heart and time, when no mortal eye can be witness; as you have a value for these immortal substances that are yet breathing in your bodies, for the retaining whereof you have no price to give, and for the annihilation whereof you have no price to give, but must endure an eternity whether we will or not; what can we think of, but is a very trifle, when this eternity and what concerneth it, is considered.

The necessity therefore, of establishment in that religion which the eternal God hath appointed, as the way to lead us to a blessed Eternity is great, if we consider

First the innat Atheism of our depraved natures, whereby there is not only a privation of that primæve knowledge God honoured man with, but many perverse and erroneous apprehensions of God, of happiness in him, and the way to it, Atheistical doubts concerning God, Christ, Heaven and Eternity.

These seeds of Atheism not only lurk undiscerned by many, but often make horrid eruptions, shaking, yea overturning all the religion some have professed for many years: because they have made it no part of their religion to be fixed in it; then they are ready to cry out, is there a God? is there a Christ? is there an Eternity? can there be a Resurrection? is there a Heaven or Hell? Yet some are tormented with the fears of that, the very being whereof they doubt; others again forsaken of God, speak blasphemously of the God of Heaven, avow Atheism, and tempt others to it: while people are not established and their house never built on the rock, they are obnoxious to the worst of these Wo's, nor hath religion power upon their Souls, not knowing whether it be true or false, many living as unconcerned with the religion they profess as if they had none, being uncertain, but all may prove otherwayes in the end: and this uncertainty is an argument

in reserve, that the Devil improveth against seriousnes in religion, labour therefore to have your feet fix'd on the rock that cannot sink under you, that so your goings may be established, knowing in whom ye have believed.

And that you may be established, believe the Scriptures to be the very word of God, the Scripture of Truth that cannot be broken, trust fully the testimony and Veracity of God; for if you fluctuate and waver in this, every wind of temptation will be ready to shake you at the very Root, and build what you will, all will be overturned, if this foundation be not firmly laid, that all Scripture is by Divine Inspiration. And because I had known many poor Souls oppressed with temptations to doubt of all that is written, their hope and comfort burn'd up and almost consumed with such fiery darts, before they would utter them to any, and some such at this day fainting under such suggestions as they are ashamed to make known to their dearest Friends, for the establishment and help of such to believe the Scripture of Truth.

First, observe what you have by nature of the Image of God yet remaining, what awfull indelible impressions you have of a God over you, which you cannot shake fully off: it's written on your heart that there is a God, that he is infinitely great and Omnipotent, that he is just, Holy, wise and good: now that which you yet find written on your heart, you find the same in the written word of God; whether would you go? What can you betake your selves to, but to the Testimony of God, written both in your hearts and in the word of God revealed to us? If you should reject the Scriptures, you reject also the witness of God in your Souls, this meditation God hath made very conducive, for quieting and fixing some Souls.

Consider also, that what the word of God publisheth of the depravation of our nature, you find even as it's written, natural enmity against God, which inclineth us if we could, to hide our selves from him as *Adam*, to say, depart from us, for we desire not the knowledge of thy ways: we are informed by the word of God, that the heart is deceitful above all things; that every imagination of the thoughts of our heart are only evil continually; that we rebell and are disobedient to God; that we are slow of heart to believe,

lieve, and bent to backsliding, &c. All these things and many moe, we find by nature and woefull experience.

What is predicted and promised in the word of God, concerning the salvation of sinners by a Redeemer, his death, Resurrection, conquest and Kingdom, &c. Are exactly found as the written word of God hath revealed them; what God hath promised of pouring out his Spirit in the latter days is found as it's written: the power of God still appearing in converting sinners, making many new creatures, and all things new with them: making them love what they hated, and hate what they loved, making a warre against sin daily, where sin was committed with greedinesse, &c. This Sanctifying grace of the Spirit is a continued witnesse, multitudes of miracles both under *Old* and *New Testament* were wrought for confirmation of Gods Holy Word and promise, which without violence to our very reason cannot be denied, either to be wrought, or the finger of God, being wrought: these are blessed helps which our mercifull God hath provided for confirming unstable Souls, and to secure us that the Scriptures are the word of God our maker and judge, and aboveall, to depend on the Spirit of Christ, which leadeth into all Truth.

When God in his mercy hath determined and fixed your judgements, that the Scriptures are Gods word and Truth, so as you can with confidence adventure Soul and Eternity, according to the doctrine there delivered; then make choise of the Truth, receive it in love and gratitude, blessing God for so great a benefit, that many millions of Souls are deprived of, be diligent in reading of it, labouring and praying to understand it, make Gods Testimonies the men of your counsel, let it dwell richly in you, seek the law of God written in your hearts, sell not the Truth at any rate, be not ashamed of any of his words, lest he be ashamed of you, let no flatteries or threats of men, make you wander from the commandments of your God.

Search out especially for the great Salvation recorded in the word of God, and published by a Gospel Ministry: search until you find the sent Saviour of the world, accept of him, subject and devote your selves to him, joyn and give your own selves to the Lord, do this personally, distinctly and deliberatly, and leave it no longer

as a duty you hope will be done, but while it's called to day, allow it heart and time, as the most enriching work you ever were or shall be about under the Sun: blessing God that he allows and requires to subscribe our selves the Lords, and to take hold of his Covenant, and when you are about it, beg that he will accept of you graciously, for if you be sincere in that work, you cannot but Admire and Adore the riches of that love, accepting such worms into so glorious a Bond and Union, such a Bond as will keep you when you cannot keep your selves, a Bond as obligeth us to be the Lords, and not our own, how strengthning and comfortable is it, when a man can say, I am thine Lord, save me; my soul hath said unto the Lord, thou art my Lord. when the Author and finisher of Faith, hath graciously given you to believe, then you may humbly beseech God, to give his Seal to so great a Transaction, in whom also after that ye believed, ye were Sealed with the Holy Spirit of Promise; ye may warrantably beg of God, that he would give of his spirit, whereby ye may know the things that are freely given to you of God, and thereby know ye are of these, whom God hath set a part for himself, & that the Lord himself, in what manner he pleaseth, would say unto your soul that he is your salvation.

The Lord having not only in mercy established your judgments, but given you good hope through grace, then you are to hold fast what ye have received, and be as a fountain sealed, not losing what ye have wrought, or God hath wrought for you: but improving it for the glory of the giver, and your own stability: not hearkning to suggestions and temptations that have a tendency to raze the foundation already well laid, as if it were to lay again, whereby some are rendered miserable in their religion, being as a City without walls, and their hearts as the high way, that any destroyer hath access to: we are to leave the principles of the doctrine of Christ fix'd and unmoveable, not to return on them as still disputable by every new temptation, but to bolt all such temptations out of doors on the first view, as sent to obstruct our progress and going on to perfection, as we are commanded.

2ly. As for practice, remember the words of our blessed Redeemer, *Whosoever heareth these sayings of mine, and doth them, I will liken him to a wise man, who built his house upon a Rock*, without

a Godly practice our most splendd Buildings are but on the Sand, which causeth inevitable ruine at last: we are to Glorifie our heavenly Father by bearing much fruit, all we have from God must return to the glory of the Giver, for all things are for himself. You have God to walk before as still under his Eye, and willing he see all you do, content he search you, though you know the Heavens are not clean in his sight, and far less polluted clay; yet satisfied he know your heart toward him, that he hath made you hate what he hateth, and love to do these thing that are pleasing in his sight, you are Commanded also to walk with him, as near unto him, yea to walk in him, and so to be Supplied for walking before him, and with him: O the happiness and dignity to be found in this walk! if a Prince would permite you to walk with him but half an hour, how would you be surprised with Joy! what hope would it raise of future Favour? how ready would you be to Publish it? but this walk (wherein I cannot so much as mention a Comparison) ye may have for ordinary, which cannot but be the Wonder of all who attain it. Will God in very deed dwell with men on the Earth? But few admire it because few attain it.

By your Practice and Holy Conversation, you must Glorifie him before men, let your light shine, that others seeing your good works, may Glorifie your Father which is in Heaven: and yet take care you do not your works to be seen of men for vain glory to your selves: Happy is the man who formeth his Conversation for Convincing and Edifying of others, and yet willing himself never to be seen or notticed, this is the man formed for God to shew forth his Praise, yea, blessed is the man who doth or ever did any thing inteerly for Gods glory; it is worth the labours of our whole lifetime to have the Comfort of it, when we must go the way of all the Earth: and miserable is the man, who breathing out his Soul into another World amongst other Imbodied Souls, hath this to go with, here is a Soul that never did good but hurt to other Souls, helped none to Heaven, but many to Hell: Let these few things be your care in all commpany to do no hurt, to receive no hurt, to do good, and receive what good ye can learn of others

Walk within your House with a Perfect heart, give good Example

complete your Families, that neither Child nor Servant may die or remove from you, without some help to their Souls, that all of them may have it to say, your Company was their Blessing: Commend your Household to seek and serve the Lord, let them all have the Benefit and Example of Familie-worship, shewing forth the Loving kindness of the Lord in the morning, and his Faithfulness every night; see that Pride hinder none of you to Pray in your Families, as thinking ye are not so Gifted as others, though your Talents be few, yet by improving they grow: Let none of your Families be as the Families of Heathens, who call not on God; be not Instruments of hardning your Children or Servants against Familie-worship, when ye are gone; be not Snares to their Souls, by giving them occasion to say they never saw family Prayer practised, nor the word of God read, nor his Praises Sung. See that secret Prayer be not neglected by any, older or younger who are capable in the Family; the neglect whereof, of it self will prove a person to be ungodly, for every Godly one will pray, and every Child of God hath an inclination, and some measure of help to Pray, by the Promised spirit of Grace and Supplications; if you have not a Disposition to Pray, you have not the Spirit of Adoption. Remember the Sabbath be kept Holy in your Families, waste not that Holy time in idleness, come and bring all you can with you, to Worship God in the publick Assemblie: Find not your own pleasures, nor speak your own words on the Lords day; it is a great Discovery of a Conscientious Christian, who though tempted by others, yet dars not profane the Sabbath by worldly Discourse, weary not of Sabbaths, but account them a delight, and a merciful gift of God for the good of our Souls: it hath been the Comfort of growing Christians to think on the Sabbaths drawing near, knowing they might then warrantably lay aside all Earthly cares and thoughts, and so inteerly Converse with their God: some of you have your daily bread to labour for through the week, whereby ye are sometimes scanted for time to your Souls, therefore loss none of your Holy time; but when you are not at publick worship, be often at Prayer, though the Sabbath must not be your only praying day, read much Scripture, and what profitable Books ye can purchase, not books of Controversie, being unsuitable

suitable for a Sabbath of Holy soul rest, but such Books as do most press the Power of Godliness, and Heavenliness of mind, helps, to prepare you for an eternal rest; and in a special manner, be requested not to neglect Meditation, ye have much time on Sabbaths, besides what is spent in publick worship; and as you have much time, so have you much necessary Holy work; and it will be your Advantage, to fix on some Method for the seasonable managing of every Duty, and among other duties, take some portion of the time for Meditation by it self, when you are alone: to mind the great works of God, specially the great love of God, manifested in the work of Redemption, particularly to Meditate on the Blessed Redeemer and his Resurrection from the Dead; and whether your selves do partake of the Power of his Resurrection, if you be risen with Christ from your Death in sin. For we have the Lords day in Memory of his Resurrection, & therefore the Meditation of it's benefits, is a most proper Lords days work, & most sweet to such as can say, he hath begotten us again into a Lively hope, by the Resurrection of Jesus Christ from the Dead; being Children of God, and Children of the Resurrection. It is profitable also every Lords day after publick worship to Meditate what hath been the Voice of God to us that day in particular, that there may be suitable returns in our Practice. I shall add only one word to you who are Masters of Families; that you make Conscience of calling your Children, and Servants to an Account of what they hear in publick, and of their proficiency in knowledge, of the Principles of Christianity.

I must now Contract what I would say further; though your true Comfort and Peace be much desired: that you may Rejoyce and work Righteousness, finding all the Paths of Wisdom, Pleasantness and Peace: the Joy of the Lord is your strength, and the peace of God shall keep your hearts and minds: when men are loading you with Reproaches, God will plead the Cause of your Reproach, and give Joy that no Stranger shall intermeddle with. And that ye may be enabled, not only to Suffer, but to take pleasure in Reproaches for Christs sake, possessing your Souls in Patience, and Rejoycing in hope of the glory of God.

Labour 1. To have your Calling and Election made sure; blessing

God

for such a Command, and that many poor sinners on Earth have been made to know their Interest in a Building of God eternal in the Heavens, that God had wrought them for the self same thing, and given unto them the Earnest of the Spirit, see that ye be wrought, and made meet for that Inheritance, for as Christ prepareth the Mansions, so he prepareth the Inhabitants: this requireth Diligence, and let it not be wanting.

If God in his mercie give you the earnest of this Inheritance, then grieve not the Holy Spirit, whereby ye are Sealed unto the day of Redemption. Beware of all sinning against Light, and Wounding your Conscience; for the Spirit beareth witness with our Spirit that we are the Children of God, that is with our Consciences, therefore be most tender of your Consciences that they be not defiled, and so Rendered incapable of witnessing for your Comfort.

Endeavour to so grow in Grace and Spiritualness of mind that you may understand what it is to Delight in God, blessing him also for this, that there is such a Command in the word of God, that ever any sinner on Earth is allowed so great a Dignity and Comfort; but since it is allowed and required seek by all means the Experience of it; that what ever be your Lot in the World, you may declare your Lines are fallen out in pleasant Places, and ye have a goodly Heritage; and in all your Trials or Distresses may go unto God with humble confidence as your exceding Joy, great is the Wo of that man who is miserable in this Life, and God a Terror to him also: a Christian therefore should not cease his endeavours, until every thought of God be a Pleasure, knowing him to be his own God and Father in Christ, this will make you think no way so Pleasant as going to God, this will make frequent Praying no Burthen, this will make continual Resorting unto God, in some respect easy, as constrained to it by Love, this will raise you above your worldly Griefs, and above the Censures or Revilings of men; here you find a Retiring and hiding Place from the Tempests and Storms, which overturn others: do not ye then Depend upon Creatures for your Comfort, let every man prove his own Work, and then shall he have Rejoycing in himself alone, and not in another: do not so much Idolize men, either good or bad, as to have your Comforts Ebbing or Flowing as they Frown or Smill: it being below a Christian indeed, the Source of whose Comforts is he alone, who saith, I, even I, am he that Comforteth you, who art thou that thou shouldest be afraid of a man that shall Die, and of the son of man, which shall be made as grass.

FINIS.